

of Padma (Rāma) 'as it has been handed down traditionally'. 'The origin of the world and races, Rāma's departure to the forest, birth of Lavaṇa (Lava) and Ankuśa (Kuśa), Rāma's Liberation and his various previous existences—are the seven topics in this Purāṇa. (32). He then gives a very brief summary of all the chapters. Chapter I, therefore, serves as a table of contents for the whole book.

Chapter II.

" In the Island of Jambudwīpa, in the southern part of the Bharata country, there is a country named Magadha ' (1). ' In the very midst of this country, there was an ancient town named Rājapura.' (8). A king by name अणिक ruled there. (15). There was another town by name Kunda-grāma where 'ruled an excellent king by name Siddhārtha (21). He had a wife called Triśalā (22). Mahāvīra, the twenty-fourth and last Prophet of the Jains was born of them. 'Once upon a time, the Vīra Jina having known the defect of the worldly life became full of detachment and entered the ascetic order (29). After he got omniscience, he wandered enlightening the noble beings by his preaching (36). In the course of his wanderings Mahāvīra once went to the great Vipula mountain (37). Indra with various other gods went to Mahāvīra to pay respects (38-47). Shreṇika the king of Magadha, went there to pay homage to Mahāvīra (48). In the assembly of kings and gods, Gautama, the foremost disciple of Mahāvīra, asked him about religion (60). 'Then Jina having a serene voice preached in Ardhamāgadhi language the religion which causes welfare of all the living beings (61). Mahāvīra's sermon:—The world consists of living and non-living substances. The soul which

AUMA-CHARIYAM

पउमचरि यं

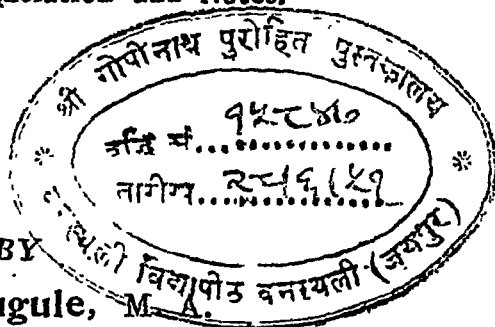
(Chapters I-IV)

OF

VIMALA-SŪRI

EDITED WITH

Introduction, Translation and Notes.



BY

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PREFACE.

There is only one printed edition of Paumachariyam, that of Dr. Jacobi, who has edited its bare text years before. That edition, besides being scarcely available, is not at all designed for the students. The University of Bombay having prescribed the first four chapters of Paumachariyam for the F. Y. examination of 1937, we thought it our duty to edit that portion for the use of the F. Y. students.

In giving the text, we have followed the text in Dr. Jacobi's edition, correcting obvious mistakes and misprints. We therefore take this opportunity to express our indebtedness to Dr. Jacobi. In the introduction, we have dealt with some important topics regarding the book and its author and have added a useful summary of the four chapters. The translation is literal as far as possible and the notes are exhaustive; we have thus spared no pains in making the edition useful to the students.

We have to thank our friend Mr. A. T. Upadhye, but for whose help it would not have been possible to publish the book in time.

B. A. CHAUGULE.
N. V. VAIDYA.

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INTRODUCTION.

(1). Aspect of Narrative Literature.

No religion is supposed to be complete unless it has provided mythology and folk-lore to the common people. The mere presence of noble principles is not sufficient to attract the common folk. They want miracles. And it is in order to cater to the tastes of these people that all fable and mythology has originated amongst all the religions and then later on it became a 'sine quo non' for all the new faiths.

Thus, the Jainism and the Buddhism had certainly noble principles on the strength of which they might have normally opposed Brahmanism; and, in fact, for a time they actually did so. But theoretical disputes might satisfy the intelligentsia. They have no appeal for the masses who only judge by the results of such disputes and later on by the number of miracles a saint can perform. Thus the Jainas found that in order to fight Brahmanism with success, they must have all the arms and weapons that their adversaries possess. What they did was however something marvellous. They, in fact, raided the armoury of their opponents and took possession, so to say, of the weapons of the enemy. In plain terms, the Jainas have borrowed practically all their mythology from the Brahmins. And so also have the Buddhists. Thus the Jainas have borrowed the Kṛṣṇa's legend and also the other popular Rāma legend with such changes as would suit their purpose. They have made the heroes embrace Jainism and ultimately their heroes renounce the worldly life and take to Jain faith. It must be admitted

however, to their credit, that they have given a human touch to the mythology which they have thus distorted. According to them, it was not with the help of monkeys that Rāma defeated Rāvaṇa,—which appears absurd on the face of it—but of Vidyādharas having the signs and emblems of monkeys. Then again, Rāvaṇa was not a ten-faced monster, but an ordinary one-faced mortal wearing a jewelled-necklace having nine pendants in which his face was reflected nine times. Sītā was not dug up from the earth but was normally conceived and born of a woman. In this way they have tried to give it an appearance of reality and a touch of humanity to the whole thing, retaining at the same time the divine and supernatural element necessary for impressing the minds of the common people. They have thus their own accounts of the legends of Rāma and Kṛṣṇa,—the two great heroes of the National Epics of the Hindus. For the present we are concerned only with the Jain Version of the Rāmāyaṇa.

(2.) **Pauma-chariyam—The Jain Version of Rāmāyaṇa:—**

The present work *Pauma-chariya* (*Padmacharita*) is written by Vimalasūri. The life of Padma—which is another name for Rāma—is told in 118 cantoes, which are, however, only in partial agreement with the Rāmāyaṇa. The names for chapters 1 to 35 are ‘*uddeśas*’ and later on they are called *Parvans*. Vimala does not want to agree with the Rāmāyaṇa of Vālmīki, which according to him is merely a big lie, but his desire is to place the Life-history of Rāma before the public as it was communicated by Gautama, the senior-most disciple of Mahāvīra to the king Sreṇika (*Bimbisāra*) in accordance with Mahāvīra’s own instructions.

(3). The object of Pauma-chariyam:—

Through the mouth of king Shreṇika, the author voices his intention in writing Pauma-chariyam. King Shreṇika cannot believe the narrations in Rāmāyaṇa. He thinks the accounts in Rāmāyaṇa to be perverted and false because of ideas contrary to reasoning (II. 116-117). He points to the following inconsistencies in Rāmāyaṇa:—Rāvaṇa though a demon as valourous as the best of gods, was vanquished by lower creatures like the monkeys (III. 9). ' Rāma pierced a golden-bodied deer with an arrow and Vāli was killed treacherously ' (III. 10). Kumbhakarṇa used to sleep for six months (III. 12). A bridge was built by the monkeys on the great ocean (III. 12). It is to remove these and such other inconsistencies, anomalies and supernatural elements that Pauma-chariyam is written as is evident from the words of Gautama who says, ' All that the bad poets have described (in Rāmāyaṇa etc.) is a lie (III. 15).

(4). The author and his date.

Very little is known about the life and parentage of Vimalasūri, the author of Paumachariya. All that we can gather from the concluding verses of Paumachariya is that he belonged to the Nāgilvamśa and that his teacher and grand teacher were Vijaya and Rāhu respectively.

The date of Vimalasūri has not yet been finally settled. However, by examining the current theories and the available material, we may arrive at a provisional date. The author himself states that he composed his Paumachariya in 530 A. V., which would be 64 A. D., accepting Dr. Jacobi's date of the Nirvāṇa of Mahāvīr. The Nāgilvamśa to which

our author belonged has been identified with the Nāgendra gachchha which, according to Kalpasūtra, was established in 93 A. D. So allowing a period of about 50 years for the teacher and grand teacher of Vimāla, we must place him somewhere in the second century A. D.

Dr. Jacobi assigns the 3rd century A. D. for the composition of Paumachariya. He traces certain Greek influences in Paumachariya. For instance, Paumachariya contains a verse which describes the planets by their Greek terms. He assumes that Greek influence cannot be traced in India before the 3rd century A. D. This is Dr. Jacobi's main argument for assigning such a late date for Paumachariya. A Nepalese manuscript of Yavan-jātaka which has been now discovered shows traces of Greek influence; and its date has been accepted to be 169 A. D. It may be safely concluded from this that the evidence of Greek influence alone is not sufficient for pushing forward Vimāla's date to the 3rd century A. D.

Following Diwan Bahadur K. H. Dhruva, S. C. Upadhyaya has attempted to place our author in the 7th or the 8th century A. D. But his arguments are not convincing. He, too, discovers Greek influence in the work. From this, at the most, it can be concluded that the author could not have lived before the Christian Era. The date given by the author himself, which is the earliest one, comes after the Christian era. Upadhyaya's argument of the use of the 'Test word' is also not convincing. By what stretch of reasoning can it be said that Vimāla followed Māgha and others from whom he differed in the use of the "Text word",

He further argues that Vimala is much influenced by later dramatists and poets such as Kālidās and others in the descriptions of the seasons etc. This argument has been dismissed by Prof. Abhyankar who remarks:—“*The descriptions of the seasons, water sports, hells, and amorous gestures have been more or less conventional ones, ever since the time of the earliest Indian epics, and similarity of thought and expression in this matter can never be a criterion for the fixing of the dates of any two writers whose writings show much resemblance in those matters.*”

Finally having assigned such a late date for Vimala as the 7th or 8th century A. D., how can Mr. Upadhyaya agree with Dr. Jacobi in saying that the language of Paumachariya is “primitive” and “not yet grammatically refined”?

Therefore, relying on the fact that our author belonged to the Nāgilvamśa, that Yavanaajātakā—which also shows Greek influence in it—has been placed in the 2nd century A. D. and that Vimala has not borrowed from later dramatists and poets, we will not be much in the wrong if we discard all other current dates and place Vimala in the 2nd century A. D.

(5). The Language and style.

The book is written in Jain Mahārāṣṭrī. It differs from the principal Prākṛt in the following points:—(i) यश्रुति. As a general rule, when क, ग, च, ज, etc. are dropped, the remaining अवर्ण i. e. अ or आ, if preceded by अ or आ, is pronounced like a lightly articulate य. Thus नगर becomes नयर; in Jain Mahārāṣṭrī however, we have thsi य even

when preceded by vowels other than अ or आ. Thus लोक would be लोअ in Jain Mahārāṣṭrī, while it is लोअ or लोअ in the principal Prākṛt. (ii) Non-initial न is invariably changed to ण, while initial न is changed to ण optionally. But in Jain Mahārāṣṭrī, generally the initial न is retained. (iii) In Jain Mahārāṣṭrī, देश्य words are used here and there. Besides these general characteristics we find that the language of पद्मचरिय is influenced by the Ardhamāgadhī language, for we come across forms like कट्टु. Cases are interchanged. For instance Loc. is used for Inst. Similarly, Inf. is used for Abs. and vice versa.

True to the tradition of epic writers, the author has sustained the narrative interest to the end of the book. But the peculiar feature of his book is the introduction of religious sermons in many places. The author loses no opportunity of doing this. We may even venture to say that he is at pains to introduce such sermons and they occupy the major portion of the book. The author is at his best when writing these sermons. He also does his duty equally well in giving descriptions of countries, towns and kings, though such descriptions are free from the high ornamental style of later times. The vocabulary is simple and Desī words are used freely. The style is, thus, suited to the intellectual level of the average reader for whom it is intended.

SUMMARY.

(6). Chapter I.

The author begins his work by offering salutations to the twentyfour Tīrthankaras, their Gaṇadharas and other great sages. He then gives his intention of narrating the story

is originally pure comes into contact with Karma and enjoys happiness or misery according as its actions are good or bad. It has to wander through the four existences of gods, human beings, lower creatures and hell beings. It is only with difficulty that the human birth is obtained. There are some men who even after getting the human birth do not make good use of it and lose it like the nectar in the hand. While others turn it to good account and obtain infinite bliss. Jain religion is like a boat to cross the ocean of worldly life (62-96). Listening to this sermon, the gods, the kings as also king Shreṇika returned (98). Shreṇika saw Mahāvīra in the dream and asked him his doubts (102). When he woke up, he pondered over the sermon of Mahāvīra and some doubts occurred to him about the life of Rāma. In order to get his doubts removed, he became eager to go to Mahāvīra.

Chapter III.

Accordingly he went to Gautama, the foremost disciple of Mahāvīra. Shreṇika then disclosed his doubts about Rāmāyaṇa and expressed his desire to listen to the history of Rāma from him. Before narrating the story of Rāma, Gautama gave the detailed information and history of the Universe. The human world is situated in the middle of the Universe. In its centre is the continent of Jambu which is surrounded by Lavaṇa ocean. The Jambu Dvīpa has got six mountains which divide it into seven countries such as Bharata, Airāvata and others.

In the Bharata country were born the fourteen Kulakaras of whom Nābhi was the last. He had a wife named Marudevi. Vṛṣabha, the first prophet of the Jains, was born of her

womb. When he was born, Indra with various other gods came down to the house of Nābhi. The delighted gods showered jewels on the house of Nābhi. Hariṇegamesin, the general of the army of gods, took the Jina Vṛṣabha in his hands and brought him near the king of gods. The gods then took him to the mountain Meru where they bathed him with the water of the milky ocean. After offering prayers, Indra brought back Vṛṣabha and caused him to be placed on the lap of his mother. Then the gods returned.

When Vṛṣabha was grown up, he assumed the kingship and carried on the government. He had hundred sons besides Bharata and Bāhubali who were prominent and had two daughters named Brāhmi and Sundari. It was in his time that the orders of Kṣatriya, Vaiśya and Shūdra were established.

Once on seeing a blue garment, he became averse to worldly life and thought of practising penance. On learning this thought in his mind, the Lokāntika gods came down and praised him for the same. Then they, along with Vṛṣabha, went to the park Vasantatilaka where the Jina took the initiation of a monk. The gods having celebrated the festivity for renunciation of the Jina, went to their respective places. And the Jina wandered on the earth in the company of four thousand ascetics.

Once Nami and Vinami went to Vṛṣabha and stood near him with swords in their hands. Then Dharauṇendra went there and asked, 'For what reason are you both standing near the Jina'. Nami replied, 'Oh lord, we have no royal splendour and it is for this purpose that we have approached the Jina'. As soon as these words were uttered, Dharauṇa bestowed on them diverse lores possessing supernatural powers. The best mountain Vaitāḍhya was recommended

for their residence. The demi-god Nami, having gone to the southern range of that mountain, founded fifty cities. In the northern range also were founded many cities. And this region became the residence of the Vidyādhara. And these Vidyādhara living in both the ranges enjoyed all prosperity and happiness and followed the pure path of religion preached by the Jina.

Chapter IV.

Then the revered Tīrthankara began to wander over the earth. Once in the course of his wandering he went to Gajapura where ruled king Shreyāṇsa. When he started on his begging tour, it was only after a long time that he was offered the juice of sugar-cane by king Shreyāṇsa, the people being ignorant of the mode of offering alms to the ascetics.

By the annihilation of Ghāti Karmas, he got omniscience. Knowing the attainment of omniscience, the gods went to pay homage. Then the Gaṇadbara said, 'Revered sir, the living beings being helpless wander in the infinite worldly life; tell them the means to cross it'. Thereupon, the Jina delivered a sermon on the religion to be observed by the monks and householders.

Vṛsabha's sermon:—

'The five great vows, the five ways of carefulness and the three controls constitute the religion of the ascetics'. 'That which is possessed of the five lesser vows and is spread over the seven disciplinary vows, is the religion of householders'.

'Listening to the words of religion preached by the Jina, the crowds of men and gods obtained right faith and

became averse to worldly life.' 'Some of them became ascetics; others accepted the vows of the householders'.

'At that time, full sovereignty was obtained by king Bharata'. 'The hundred sons of the revered Jina Vṛṣabha accepted monkhood'. Bāhubali was always hostile to Bharata. A fight ensued between them in which Bharata was defeated. But at this very moment, Bāhubali was enlightened, determined to be an ascetic and began to practise penance.

Now the king Shreṇika asked Gautama about the origin of the class of Brahmins. In reply, Gautama said:—
Origin of the Brahmins:—

Once king Bharata invited the ascetics in the company of Vṛṣabha to take food in his house. But this being not allowed for the ascetics, they declined it. Bharata then invited the householders and honoured them greatly. Matisāgara, a minister of king Bharata told him a prophecy that the house-holders honoured by him will be heretics in the time of Mahāvīra, the twenty-fourth Tīrthankara. At this, Bharata ordered them to be banished. Thereupon being teased by the people, they sought resort of Vṛṣabha. Vṛṣabha prohibited Bharata from teasing them in the words, 'Do not strike' (मा हृण). On this account, they were called Māhāṇas (Brahmins).

'Having shown the path of religion to the people, the revered lord of the three worlds (Vṛṣabha) obtained liberation on the mountain Aṣṭāpada'.

पउमचरियं ।

सिद्धसुरकिन्नरोरग-दणुवइभुवणिन्दवन्दपरिमहियं ।
उसहं जिणवरवसहं अवसप्पिणिआइतित्थयरं ॥ १ ॥

अजियं विजियकसायं अपुणब्भवसंभवं भवविणासं ।
अभिनन्दणं च सुमइं पउमाभं पउमसच्छायं ॥ २ ॥

तिजगुत्तमं सुपासं ससिप्पभं जिणवरं कुसुमदन्तं ।
अह सीयलं मुणिन्दं सेयंसं चेव वसुपुज्जं ॥ ३ ॥

विमलं तहा अणन्तं धम्मं धम्मासयं जिणं सन्ति ।
कुन्थुं कसायमहणं अरं जियारिं महाभागं ॥ ४ ॥

मल्लिं मलियभवोहं मुणिसुव्वयसुव्वयं तियसनाहं ।
पउमस्स इमं चरियं जस्स य तिच्छे समुप्पन्नं ॥ ५ ॥

नमि नेमि तह य पासं उरगमहाफणिमणीसु पज्जलियं ।
वीरं विलीणरयमल-तिहुयणपरिवन्दिदं भयवं ॥ ६ ॥

अन्ने वि जे महारिसि गणहर अणगार लद्धमाहण्ये ।
मणवयणकायगुत्ते सव्वे सिरसा नमंसामि ॥ ७ ॥

नामावलियनिबद्धं आयरियपरंपरागयं सव्वं ।
वोच्छामि पउमचरियं अहाणुपुर्व्वं समासेण ॥ ८ ॥

को वणिणऊण तीरइ नीसेसं पउमचरियसंबन्धं ।
मोत्तूण केवलजिणं तिकालनाणं हवइ जस्स ॥ ९ ॥

जिणवरमुहाओ अच्छो जो पुर्व्विं निग्गओ बहुवियप्पो ।
सो गणहरेहि धरिओ संखेवमिणो य उवइट्ठो ॥ १० ॥

एवं परंपराए परिहाणी पुव्वगन्थअच्छाणं ।

नाऊण कालभावं न रूसियव्वं बुहजणेणं ॥ ११ ॥

अत्थेत्थ विसमसीला केवि नरा दोसगहणतल्लिच्छा ।

तुट्ठा वि सुभणिएहिं एक्कं पि गुणं न गेण्हन्ति ॥ १२ ॥

सव्वन्नुभासियत्थं भणन्ति कइणो जहागमगुणेणं ।

किं वज्जसूइभिन्ने न रियइ तन्तू महारयणे ॥ १३ ॥

एत्थं चिय परिसाए नराण चित्ताइ बहुवियप्पाइं ।

को सक्को घेत्तुं जे पवणहयाइं व पत्ताइं ॥ १४ ॥

तित्थयरेहि वि न कयं एक्कमयं तिहुयणं सुयधरेहिं ।

अह्मारिसेहि किं पुण कीरइ इह मन्दबुद्धीहिं ॥ १५ ॥

जइ वि हु दुग्गहहियओ लोगो वहूकूडकवडमेहावी ।

तह वि य भणामि संपइ स बुद्धिविहवाणुसारेणं ॥ १६ ॥

देहं रोगाइण्णं जीयं तडिविलसियं पिव अणिच्चं ।

नवरं कव्वगुणरसो जाव य ससिसूरगहचक्कं ॥ १७ ॥

तह्हा नरेण निययं महइमहापुरिसकित्तणुच्छाहं ।

हियए चिय कायव्वं अत्ताणं वेयमाणेणं ॥ १८ ॥

ते नाम होन्ति कण्णा जे जिणवरंसासणम्मि सुइपुण्णा ।

अन्ने विदूसगस्स व दारुमया चेव निम्मविया ॥ १९ ॥

तं चेच उत्तमङ्गं जं घुम्मइ वण्णणाइ सामन्ने ।

अन्नं पुण गुणरहियं नालियरकरङ्कयं चेव ॥ २० ॥

जिणदरिसणुज्जथा वि हु जे नयणा ते हवन्ति सुपसत्था ।

मिच्छत्तमइलिया पुण चित्तयरेणं व निम्मविया ॥ २१ ॥

जिणवरकहाणुरत्ता दन्ता ते होन्ति कन्तिसंजुत्ता ।

सेसा सिलेसकज्जे जाया वि हु वयणवन्धम्मि ॥ २२ ॥

किं नासियाँ कीरइ बहुविहससुगन्धगन्धलुद्धाए ।
सुसुयत्थगन्धगन्धं जा न वि जाणेइ लोगम्मि ॥ २३ ॥

जे वि य सममुल्लावं भणन्ति ते उत्तमा इहं ओढ्वा ।
अन्ने सुत्तजलूगो पट्टीसंबुक्कसमसरिसा ॥ २४ ॥

जा जाणइ समयरसं सा जीहा सुन्दरा हवइ लोए ।
दुव्वयणतिकवधारा सेसा छुरिय व्व नवघडिया ॥ २५ ॥

तं पि य हवइ पहाणं मुहकमलं जं गुणेषु तत्तिहं ।
अन्नं बिलं व भण्णइ भरियं चिय दन्तकीडाणं ॥ २६ ॥

जो पढइ सुणइ पुरिसो सामण्णे उज्जमेइ सत्तीए ।
सो उत्तमो हु लोए अन्नो पुण सिप्पियकओ व्व ॥ २७ ॥

सव्वायुरेण एवं पुरिसेणं उज्जिऊण मूढत्तं ।
होयव्वं नयमइणा जिणसासणभत्तिजुत्तेणं ॥ २८ ॥

अह पउमचरियतुङ्गे वीरमहागयवरेण निम्मविण ।
मग्गे परंपराए अज्ज वि कइकुञ्जराण गमो ॥ २९ ॥

तह कइवरगयमयगन्धलोलुओ महुथरो व्व मग्गेणं ।
पयदाणविन्दुदिट्ठी अहमवि तेणं चिय पयट्ठो ॥ ३० ॥

सुत्ताणुसारसरिसं रइयं गाहाहि पायडफुडत्थं ।
विमलेण पउमचरियं संखेवेणं निसामेह ॥ ३१ ॥

टिइवंससमुप्पत्ती पत्थाणरणं लवंकुसुप्पत्ती ।
निव्वाणमणेयभवा सत्त पुराणेत्थ अहिगारा ॥ ३२ ॥

पउमस्स चेट्ठियमिणं कारणमिणमोऽहिगारसंजुत्तं ।
तिसलासुण्ण भणियं सुत्तं संखेवओ सुणह ॥ ३३ ॥

वीरस्स पवरठाणं विउलगिरीमत्थए मणभिरामे ।
तह इन्दभूइकहियं सेणियरणस्स नीसेसं ॥ ३४ ॥

कुलगरवंसुप्पती नीईए लोगकारणं चेव ।

उसभजिणजम्मणुब्भव अहिसेयं मन्दरगिरिम्मि ॥ ३५ ॥

उवएसं चिय विविहं लोगस्स य अत्तिनासणं चेव ।

सामण्णकेवलुब्भव अइसयकुसुमोहवुट्ठीओ ॥ ३६ ॥

सव्वसुरासुरमहियं निव्वाणं परममोक्खमाहण्यं ।

भरहस्स वाहुवलिणो तह संगामं जहावत्तं ॥ ३७ ॥

जाईण य उप्पत्ती कुत्तित्थगणविविहवेसधारीणं ।

विज्जाहरवंसस्स य उप्पत्ती विज्जुदन्तस्स ।

उवसगं पि य घोरे मुनिवरवसहस्स संजयन्तस्स ।

केवलनाणुप्पत्ती विज्जाहरणं च धरणेणं ॥ ३९ ॥

अजियस्स य उप्पत्ती पुण्णघणसुहासुहं समोसरणे ।

विज्जाहरस्स दिन्नं सरणं जह रक्खसिन्देणं ॥ ४० ॥

दिन्नं रक्खसवइणा ठाणं च वरो जहा कुमारस्स ।

सगरस्स य उप्पत्ती दुक्खं सामण्णनिव्वाणं ॥ ४१ ॥

अइकन्तमहारक्खो जम्मणविहवस्स कित्तणं चेव ।

तह रक्खसवंसस्स य पवत्तणं चेव नायव्वं ॥ ४२ ॥

चाणरकेऊण तहा वंसुप्पत्ती कमेण नायव्वा ।

तडिकेसिस्स य चरियं उदहिकुमारेण सहियस्स ॥ ४४ ॥

किक्किन्धियन्धयाणं सिरिमालाखेयराण आगमणं ।

वहणं च विजयसीहस्स कोवणं असणिवेयस्स ॥ ४४ ॥

अन्धयव्हं पवेसो पायालंकारपुरवरे तइया ।

किक्किन्धिपुरनिवेसं महुगिरिउवारिं मणभिरामं ॥ ४५ ॥

लङ्कागमणंपवेसं सुकेसिपुत्ताण बलमहन्ताणं ।

निग्घायमरणहेऊ मालिस्सं य संपयं विउलं ॥ ४६ ॥

वेयङ्गदक्षिणाए सेढीए चक्कवालनयरम्मि ।

इन्दस्स य उप्पती विज्जाहरसेहिसामितं ॥ ४७ ॥

मालिस्स वहं जुज्जे वेसमणकुमारजम्मणुप्पत्ती ।

कुसुमन्तवरुज्जाणे सुमालिपुत्तस्स य पवेसं ॥ ४८ ॥

कैकसिसहसंजोगं निदरिसणं तत्थ परमसुमिणाणं ।

जणणं च दहमुहस्स य विज्जासमुवासणं चेव ॥ ४९ ॥

खोहं जक्खस्स अणादियस्स तह आगमं सुमालिस्स ।

मन्दोयरीए लम्भं कन्नाण निरिक्खणं चेव ॥ ५० ॥

तह भाणुकणचरियं कोवं वेसमणउब्भवं चेव ।

रक्खसजक्खाण रणं धणयस्स तवो य नायव्वो ॥ ५१ ॥

दहमुहलङ्कागमणं अवलोयणपुच्छणं जिणवराणं ।

हरिसेणस्स य चरियं पुण्णं तह पावमहणं च ॥ ५२ ॥

गहणं मत्तमहागय भुवणालंकारनामधेयस्स ।

ठाणं जमस्स लद्धं रिक्खरयाइच्चकिक्किन्धी ॥ ५३ ॥

दहवयणदूसणाणं पायालंकारपुरवरपवेसं ।

चन्दोयरस्स विरहे अणुराहादुक्खसंघट्ठं ॥ ५४ ॥

तं सो विराहियपुरे सुग्गीवसिरीसमागमं चेव ।

वालिस्स य पव्वज्जा खोहं अट्ठावयनगस्स ॥ ५५ ॥

सुग्गीवसुताराए लम्भं मरणं च साहसगइस्स ।

संतावं चिय परमं वेयङ्गमं दहमुहस्स ॥ ५६ ॥

अणरणसहसकिरणाण ताण वेरग्गजन्ननासं च ।

महुपुव्वभवक्खाणं उवरम्भाए य अहिलासं ॥ ५७ ॥

विज्जाणं चिय लम्भं महिन्दरायस्स लच्छिनासं च ।

दहमुहमन्दरगमणं पुणरवि य नियत्तणं चेव ॥ ५८ ॥

अणगारमहरिसिस्स वि अणन्तविरियस्स केवलुप्पत्ती
रावणनियमग्गहणं हणुयस्स समुब्भवं चेव । ५९ ॥

अट्ठावयस्स उवारिं महिन्दपल्हायदरिसणसिणेहं ।
पवणञ्जयस्स कोवं तह अञ्जणउज्झणं चेव ॥ ६० ॥

सिद्धं च मुणिवरेणं हणुयपरब्भवसमूहसंवन्धं ।
सुई हणुरूहपुरे कया य पडिसूरनामेणं ॥ ६१ ॥

भूयाडवीएँ मज्झे पवणञ्जयखेयरस्स य निओगं ।
तह दरिसणूसवसुहं विज्जाहरिअञ्जणाएँ समं ॥ ६२ ॥

पवणञ्जयपुत्तमहावलस्स तह दारुणं रणं परमं ।
रज्जं दसाणणस्स य जिणउस्सेहन्तरं चेव ॥ ६३ ॥

वलकेसवपडिसत्तूण चेद्धियं चक्कवट्ठिपमुहाणं ।
दसरहरज्जुप्पत्ती केगइवरसंपयं परमं ॥ ६४ ॥

इन्देण समं जुज्झं क्राऊण य गिणिहयं दहमुहेणं ।
संवोगसमावन्नो नरवइ दिक्खं समणुपत्तो ॥ ६५ ॥

रामस्स लक्खणस्स य भरहस्स य तह य सत्तुनिहणस्स ।
उप्पत्ती सीयाए विदेह तह सोगसम्बन्धं ॥ ६६ ॥

नारयसीयालिहणं दट्ठूण सहोयरस्स मूढत्तं ।
कन्नासयंवरत्थं उप्पत्ती चावरयणस्स ॥ ६७ ॥

दसरहनिवस्स दिक्खं पासे मुणिसव्वभूयसरणस्स ।
ववगयभवाण कहणं समागमं चेव सीयाए ॥ ६८ ॥

केगइवरस्स लम्भं रज्जं भरहस्स परममाहण्यं ।
तह लक्खणो य रामो सीया य गया विदेसम्मि ॥ ६९ ॥

तह वज्जकण्णनरवइ-विचेद्धियं वरकुमारिलम्भं च ।
वसिकाररुइभूई विमोयणं वालिखिलस्स ॥ ७० ॥

अरुणुगामासन्ने रामपुरिनिवेसणं परमरम्मं ।
 वणमालासंजोयं अइविरियसमुन्नई चेव ॥ ७१ ॥
 लाभो जियपउमाए कुलदेसविहूसणाण उवसग्गं ।
 वंसगिरिमत्थओवरि जिणहरकरणं च रामेण ॥ ७२ ॥
 दट्टूण दाणविभवं जडाउणो नियमलद्धमाहण्यं ।
 नागरहारोहं चिय संवुक्कविवायणं चेव ॥ ७३ ॥
 केगइपुत्तागमणं खरदूसणविग्गहं परमघोरं ।
 सीयाहरणनिमित्तं सोगं चिय रामदेवस्स । ७४ ॥
 सिग्घं विराहियस्स य आगमणं दूसणस्स य वहं च ।
 रयणजडिविज्जनासं सुग्गीवसमागमं चेव ॥ ७५ ॥
 साहसगइस्स य वहं सीयापडिवत्तिकारणं लम्मं ।
 मिलणं विहीसणेणं विज्जाबलकेसिसंपत्ती ॥ ७६ ॥
 तह कुम्भयण्णइन्दइ भुयङ्गपासेसु बन्धणं परमं ।
 लक्खणसत्तिपहारं तह य विसल्लागमं चेव ॥ ७७ ॥
 दहमुहपवेसणं चिय भवणं जिणसन्तिसामिनाहस्स ।
 तह पाडिहेरगमणं लङ्काए पवेसणं चेव ॥ ७८ ॥
 चक्कुपत्ती तह लक्खणस्स दहमुहविवायणं चेव ।
 वरजुवईण पलावं आगमणं चेव केवल्लिणो ॥ ७९ ॥
 इन्दइपमुद्दाण तहा दिक्खा सीयासमागमं वत्तं ।
 नारयलङ्कागमणं साएयपुरीपवेसं च ॥ ८० ॥
 पुव्वभवाण य चरियं भरहगयाणं जहा समक्खायं ।
 भरहस्स य पव्वज्जा ठविओ चिय लक्खणो रज्जे ॥ ८१ ॥
 लद्धा मणोरमा वि य सिरिवच्छालीढदेहधारिस्स ।
 मरणं च समावन्नं सुमहल्लवणस्स संगामे ॥ ८२ ॥

महुरापुरिदेसस्स य उवसग्गविणासणं ज्ञणवयस्स ।
सत्तरिसीण उवत्ती सीयानिब्वासणं चेव ॥ ८३ ॥

अह वज्जजङ्घनरवइदिट्ठा सीया लवंकुसुप्पत्ती ।
जेऊण नरवरिन्दे पियरेण समं कयं जुज्झं ॥ ८४ ॥

सयलज्जणभूसणाणं नाणुपत्ती सुराण आगमणं ।
वत्तं च पाडिहेरं सीयाएँ भीसणभवोहं ॥ ८५ ॥

घोरं तवोविहाणं कयन्तवयणे सयंवरे खोहं ।
दिक्खा य कुमारणं भामण्डलदुग्गई चेव ॥ ८६ ॥

हणुयस्स य पव्वज्जा लक्खणपरलोगगमणहेउम्मि ।
लवणंकुसाण य तवो रामपलावं च सोगं च ॥ ८७ ॥

पुव्वभवदेवज्जणियं दिक्खं चिय राघवस्स निग्गन्थं ।
केवलनाणुप्पत्ती तहेव निब्बाणगमणं च ॥ ८८ ॥

सव्वं पि एवमेयं सुणन्तु इह सज्जणा य मज्झत्था ।
सिद्धिपहं संपत्तं पउमं विमलेण भावेण ॥ ८९ ॥

एयं अट्टमरामदेवचरियं वीरेण सिट्ठं पुरा
पच्छा उत्तमसाहवेहि धरियं लोगस्स उब्भासियं ।
एत्ताहे विमलेण पायडफुडं गाहानिवद्धं कयं
सुत्तत्थं निसुणन्तु संपइ महापुण्णं पवित्तक्खरं ॥ ९० ॥

॥ इति पउमचरिए सुत्तविहाणो नाम उद्देशो समतो ॥

इह जम्बुदीवदीवे दक्खिणभरहे महन्तगुणकलिओ ।
 मगहा नाम जणवओ नगरागरमण्डिओ रम्मो ॥ १ ॥
 गामपुरखेडकब्बड-मडम्बदोणीमुहेसु परिकिण्णो ।
 गोमहिसिवलवपुण्णो धणनिवहनिरुद्धसीमपहो ॥ २ ॥
 सत्थाहसेट्ठिगहवइ-कोडुम्बियपमुहसुद्धजणनिवहो ।
 मणिकणगरयणमोत्तिय बहुधन्नमहन्तकोट्टारो ॥ ३ ॥
 देसस्मि तस्मि लोगो विन्नाणवियक्खणो अइसुरूवो ।
 वलविहवकन्तिजुत्तो अहियं धम्मज्जुयमईओ ॥ ४ ॥
 नडनट्टछत्तलङ्घय-निच्चंनच्चन्तगीयसहालो ।
 नाणाहारपसाहिय-भुज्जाविज्जन्तपहियज्जणो ॥ ५ ॥
 अहियं वीवाहसव-वियावडो गन्धकुसुमतत्तिलो ।
 बहुपाणखाणभोयण अणवरयं वट्ठिउच्छाहो ॥ ६ ॥
 पुक्खरणीसु सरेसु य उज्जाणेषु य समन्तओ रम्मो ।
 परच्चक्रमारितकर-दुब्बिमक्खविवज्जिओ मुइओ ॥ ७ ॥
 तस्स बहुमज्झदेसे पायारुम्भडविसालपरिवेढं ।
 नयरं चिय पोराणं रायपुरं नाम नामेणं ॥ ८ ॥
 वरभवणतुङ्गतोरण-धवलहालय कलङ्कपरिमुक्कं ।
 फलिहासु संपउत्तं कविसीसयविरइयाभोयं ॥ ९ ॥
 बहुभण्डसारगरयं जलथलयसमिद्धरयणभरियघरं ।
 नाणादेससमागय-वणियजणुल्लावसहालं ॥ १० ॥
 भवणङ्गणच्चणेषु य मरगयमाणिक्कफिरणकब्बुरियं ।
 अगुरुयतुरुक्कचन्दण-जणवयपरिभोयसुसुयन्धं ॥ ११ ॥
 चेइयघरेहि रम्मं आरामुज्जाणकाणणसमिद्धं ।
 सरसरसिवाविवप्पिण-सएसु अइमणहरालोवं ॥ १२ ॥

चच्चरचंउंक्रमणहर-पेच्छणयमहन्तमहुरनिग्घोसं ।
पण्डियजणसुसमिद्धं अक्खलियचरित्तवहुसत्थं ॥ १३ ॥

किं जंपिण्ण वहुणा तं नयरं गुणसहस्सआवासं ।
अमरपुरस्स य सोहं वेत्तूण व होज्ज निम्मवियं ॥ १४ ॥
एवंविहे य नयरे वसइ निवो तत्थ सेणिओ नाम ।
नरवइगुणेहि जुत्तो वेसमणो चेव पच्चक्खो ॥ १५ ॥

भमरनिभनिद्धकेसो वियसियवरपउमसरिसमुहसोहो ।
घणपीणकढिणखन्धो थोरुन्नयदीहवाहुजुओ ॥ १६ ॥
वित्थिण्णपिहुलवच्छो करयलसमगिज्झललियतणुमज्झो ।
मयरायसरिसकाडियड समहियवरहत्थिहत्थोरू ॥ १७ ॥
कुम्मवरचारुचलणो सोवणिणयपव्वओ व्व दिप्पन्तो ।
चन्दो व्व सोमवयणो सलिलनिही चेव गम्भीरो ॥ १८ ॥

तं नत्थि जं न-याणइ नरिन्दविन्नाणनाणमाहणं ।
सम्मत्तलद्धबुद्धी गुरुदेवयपूयणसमत्थो ॥ १९ ॥
विविहकलागमकुसलो वि माणवो तस्स वरनरिन्दस्स ॥
सुचिरं पि भण्णमाणो गुणाण अन्तं न पाविज्जा ॥ २० ॥
अत्थेत्थ भरहवासे कुण्डग्गामं पुरं गुणसमिद्धं ।
तत्थ य नरिन्दवसहो सिद्धत्थो नाम नामेणं ॥ २१ ॥

तस्स य बहुगुणकलिया भज्जा तिसल त्ति रूवसंपन्ना ।
तीए गब्भम्मि जिणो आयाओ चरिमसमयम्मि ॥ २२ ॥
आसणकम्पेण सुरा मुणिऊण जिणेशरं समुप्पन्नं ।
सव्वे वि समुच्चलिया परिओसुब्भिन्नरोमञ्चा ॥ २३ ॥
आगन्तूण य नयरे गन्धोदयवारिवरिसणं काउं ॥
वेत्तूण जिणवरिन्दं मन्दरसिहरम्मि संपत्ता ॥ २४ ॥

ठविऊण पण्डुकम्बल-सिंहाण सीहासणे मणिविचिन्ते ।
अभिसिञ्चन्ति सुरिन्दा खीरोदहिवारिकलसेहिं ॥ २५ ॥

आकम्पिओ य जेणं मेरू अङ्गुठ्ठण लीलाए ।
तेणेह महावीरो नामं सि कयं सुरिन्देहिं ॥ २६ ॥

नमिऊण जिणवरिन्दं थोऊण पयाहिणं च काऊणं ।
पुणरवि माउसयासे ठवेन्ति देवा तिलोयगुरू ॥ २७ ॥

सुरवइदिनाहारो अङ्गुठ्ठयअमयलेवलेहेणं ।
उम्मुक्कबालभावो तीसइवरिसो जिणो जावो ॥ २८ ॥

अह अन्नया कयाई संवेगपरो जिणो मुणियदोसो ।
लोगन्तियपरिकिण्णो पव्वज्जमुवागओ वीरो ॥ २९ ॥

अह अट्ठकम्मरहियस्स तस्स छाणोवओगजुत्तस्स ।
सयलजगुज्जोयगरं केवलनाणं समुप्पन्नं ॥ ३० ॥

रुहिरं खीरसवण्णं मलसेयविवज्जियं सुरभिगन्धं ।
देहं सलक्खणगुणं रविप्पभं चेव अइविमलं ॥ ३१ ॥

नयणा फन्दणरहिया नहकेसा वट्ठिया य निद्धा य ।

जोयणसयं समन्ता मारीइविवज्जिओ देसो ॥ ३२ ॥
जत्तो ठवेइ चलणे तत्तो जायन्ति सहसपत्ताइं ।

फलभरनमिया य दुम्मा साससमिद्धा मही होइ ॥ ३३ ॥

आयरिससमा धरणी जायइ इह अद्धमागही वाणी ।

सुरए व निम्मलाओ दिसाओ रयरेणुरहियाओ ॥ ३४ ॥

ठायइ जत्थ जिणिन्दो तत्थ य सीहासणं रयणचित्तं ।

जोयणघोसमणहरं दुन्दुहि सुरकुसुमबुट्ठी य ॥ ३५ ॥

एवं सो मुणिवसहो अट्ठमहपाडिहेरपरियरिओ ।

त्रिहरइ जिणिन्द्रभाणू वोहिनतो भवियकमलाइं ॥ ३६ ॥

अइसयविहइसहिओ गणगणहरसयलसङ्घपरिवारो ।
त्रिहरन्तो चिय पत्तो विउलगिरिन्दं महावीरो ॥ ३७ ॥

नाऊण देवराया विउलमहागिरिवरे जिणवरिन्दं ।
एरावणं वलङ्गो हिमगिरिसिहरस्स संकासं ॥ ३८ ॥

सिंदूररइयकुम्भं विरइयनक्खत्तमालकयसोहं ।
घण्टारवनिग्घोसं गण्डयलुब्धिन्नमयलेहं ॥ ३९ ॥

गुमुगुमुगुमन्तमहुयर-निलीणमयसुरहिवासियसुयन्धं ।
चलचव्रलकण्णचामर-चाउद्धुव्वन्तधयमालं ॥ ४० ॥

सामाणियपरिकिण्णो अच्छरसुग्गीयमाणमाहण्णो ।
सव्वसुरासुरसहिओ विउलगरिं आगओ इन्दो ॥ ४१ ॥

दट्ठूण जिणवरिन्दं करयलजुयलं करीय सीसम्मि ।
सक्को पहट्ठमणसो थोऊण जिणं समाढत्तो ॥ ४२ ॥

मोहन्धयारतिसिरे सुत्तं चिय सयलजीवलोयभिणं ।
केवलकिरणदिवायर तमेव उज्जोइयं विमलं ॥ ४३ ॥

संसारभवसमुद्दे सोगमहासलिलवीइसंघट्टे ।
पोओ तुमं महायस संतारो भवियवणियाणं ॥ ४४ ॥

संसारभवकडिल्ले संजोगविओगसोगतरुगहणे ।
कुपहपणट्ठाण तुमं सत्थाहो नाह उप्पन्नो ॥ ४५ ॥

तुह नाह को समत्थो सम्भूयगुणाण कुणइ परिसंखा ।
सुइरम्मि भण्णमाणा अवि वाससहस्सकोडीहिं ॥ ४६ ॥

थोऊण देवराया अन्ने वि चउव्विहा सुरनिकाया ।
भावेण कयपणामा उवविट्ठा सन्निवेसेसु ॥ ४७ ॥

मगहाहिवो वि राया दट्ठूण सुरागमं जिणसगासे ।
भडन्नडयरेण महया तो रायपुराओ नीहरिओ ॥ ४८ ॥

पत्तो य तमुद्देसं मत्तमहागयवराओ उत्तिण्णो ।

थोऊण जिणवरिन्दं उवविट्ठो मगहसामन्तो ॥ ४९ ॥

पुव्वविणिम्मियभागं ज्ञोयणपरिवेढमण्डलाभोयं ।

पायारतिउणमणिमय-गोउरवित्थिण्णकयसोहं ॥ ५० ॥

अह दोणिण य वक्खारा अट्ठमहाधयवडायसंजुत्ता ।

अट्ठट्ठ नाडयाइं दारे दारे य नच्चन्ति ॥ ५१ ॥

सोलस वरवावीओ फमलुप्पलविमलसलिलपुण्णाओ ।

चउसु वि दिसासु मज्झे हवन्ति चत्तारि चत्तारि ॥ ५२ ॥

भयवं पि तिहुयणगुरू विचित्तसीहासणे सुहनिविट्ठो ।

छत्ताइछत्तचामर- असोगभामण्डलसणाहो ॥ ५३ ॥

एवंविहम्मि तत्तो सुरवरमेलीण जणसमूहम्मि ।

पत्तेयं पत्तेयं वक्खारं कित्तइस्सामि ॥ ५४ ॥

पढमम्मि य वक्खारे परिसा निग्गन्थमहरिसीणं तु ।

तयणन्तरं पि धीए सोहम्माईसुरवहूणं ॥ ५५ ॥

तइयम्मि य वक्खारे परिसा अज्जाण गुणमहन्तीणं ।

तत्तो परं तु नियमा जोइसकन्नाण परिसा य ॥ ५६ ॥

वन्तरवहूण तत्तो परिसा उण भवणवासियवहूणं ।

तत्तो परं तु नियमा जोइसियाणं सुरवराणं ॥ ५७ ॥

वन्तरभवणिन्दाणं वक्खारेसु य हवन्ति परिसाओ ।

सोहम्माईण तओ देवाणं कप्पवासीणं ॥ ५८ ॥

अवरम्मि य वक्खारे परिसा मणुयाण नरवरिन्दाणं ।

होइ तिरिक्खाण पुणो परिसा पुव्वुत्तरे भागे ॥ ५९ ॥

एवं पसन्नचित्ते सुरवरमेलीण पत्थिवसमूहे ।

पुच्छइ धम्माधम्मं तित्थयरं गोयमो नमिउं ॥ ६० ॥

तो अद्धमागहीए भासाए सब्बजीवहियज्जणणं ।
 जलहरगम्भीररवो कहेइ धम्मं जिणवरिन्दो ॥ ६१ ॥
 दव्वं च होइ दुविहं जीवाजीवा तहेव नायव्वं ।
 जीवा हवन्ति दुविहा सिद्धा संसारवन्ता य ॥ ६२ ॥
 जे होन्ति सिद्धजिवा ताण अणन्तं सुहं अणोवमियं ।
 अक्खयमयलमणन्तं हवइ सया वाहपरिमुक्कं ॥ ६३ ॥
 तत्थ य संसारत्था दुविहा तसथावरा मुण्येयव्वा ।
 उभए वि हुन्ति दुविहा पज्जत्ता तह अपज्जत्ता ॥ ६४ ॥
 पुढवि जल जलण माख्य वणस्सई चेव थावरा भणिया ।
 वेइन्दियाइ जाव उ दुविहतसा सन्नि इयरे य ॥ ६५ ॥
 जं तं अजीवदव्वं धम्माधम्माइमेयभिन्नं च ।
 भव्वाण सिद्धिगमणं तं विवरीयं अभव्वाणं ॥ ६६ ॥
 मिच्छत्तजोगपच्चय तह य कसाएसु लेससहिएसु ।
 एसु चेव जीवो बन्धइ असुहं सया कम्मं ॥ ६७ ॥
 नाणेण दंसणेण य चारित्ततवेण सम्मसहिणं ।
 मणवयणकायगुत्तो अज्जणइ अणन्तयं पुण्णं ॥ ६८ ॥
 अट्ठविहमेयभिन्नं कम्मं संखेवओ समक्खायं ।
 वज्जन्ति य मुच्चन्ति य जीवा परिणामजोगेणं ॥ ६९ ॥
 संसारपव्वन्नाणं जीवाण विसयसङ्गमूढाणं ।
 जं होइ तक्खणसुहं तं पुण दुक्खं अणेगविहं ॥ ७० ॥
 जाव य निमिसपमाणो कालो वच्चेज्ज नरयलोगम्मि ।
 तावं चिय नत्थि सुहं जीवाणं पावकस्माणं ॥ ७१ ॥
 दमणेषु ताडणेषु य बन्धणनिब्भच्छणाइदोसेसु ।
 दुक्खं तिरिक्खजीवा अणुहवमाणा य अरुच्छन्ति ॥ ७२ ॥

संजोगविष्यओगे लाहालाहे य रागदोसेसु ।

मणुयाण इवइ दुक्खं सारीरं माणसं चेव ॥ ७३ ॥

अप्पिड्डियदेवाण वि दट्ठूण महिड्डिणं सुरसमूहे ।

जं उप्पज्जइ दुक्खं तत्तो गुरयं चवणकाले ॥ ७४ ॥

एयारिसम्मि घोरे संसारे चाउरङ्गमग्गम्मि ।

दुक्खेहि नवरि जीवो भट्ठो मणुयत्तणं लहइ ॥ ७५ ॥

लद्धे वि माणुसत्ते सवराइकुलेसु मन्दविभवेसु ।

उत्तमकुलम्मि दुक्खं उप्पत्ती होइ जीवस्स ॥ ७६ ॥

उप्पन्नो वि हु सुकुले वामणवहिरन्धमूयकुणिखुज्जो ।

दुक्खेहि लहइ जीवो निरोगपञ्चिन्दियं रूवं ॥ ७७ ॥

सव्वाण सुन्दराणं लद्धे वि समागमे अपुण्णस्स ।

न हविज्ज धम्मबुद्धी मूढस्स उ लोभमोहेणं ॥ ७८ ॥

उप्पन्ना वि य बुद्धी धम्मस्सुवारिं कुधम्महस्सेसु ।

तह वि य पुण भासिज्जइ न लहइ जिणदेसियं धम्मं ॥ ७९ ॥

लद्धूण माणुसत्तं जस्स न धम्मे सया हवइ चित्तं ।

तस्स किर करयलत्थं अमयं नट्ठं चिय नरस्स ॥ ८० ॥

केइत्थ धीरपुरिसा चारित्तं गिण्हऊण भावेण ।

अक्खण्डियचारित्ता जाव ठिया उत्तमहुम्मि ॥ ८१ ॥

अन्ने पुणो वि केई वीसं जिणकारणाइ भावेउं ।

तेलोक्खोभणकरं अणन्तसोक्खं समज्जन्ति ॥ ८२ ॥

अन्ने तवं विगिट्ठं काउं थोवावसेससंसारा ।

दो तिण्णि भवे गन्तुं निव्वाणमणुत्तरमुवेन्ति ॥ ८३ ॥

काऊण तवमुयारं आराहिय धीवलेण कालगया ।

ते होन्ति वरअणुत्तर-विमाणवासेसु अहमिन्दा ॥ ८४ ॥

ततो चुया समाणा हलहरचक्रहरभोगरिद्धीओ ।
 भोचूण सुचिरकालं धम्मं काऊण सिज्झन्ति ॥ ८४ ॥
 वेचूण समणधम्मं घोरपरीसहपराइया अन्ने ।
 भज्जन्ति संजमाओ सेवन्ति अणुव्वयाणि पुणो ॥ ८५ ॥
 तुट्ठा हवन्ति अन्ने दरिसणमेत्तेण जिणवरिन्दाणं ।
 पच्चक्खाणनिवित्तिं न वि ते सुविणे वि गेण्हन्ति ॥ ८६ ॥
 मिच्छत्तमोहियमई निस्सीला निव्वया गिहारम्मे ।
 पविसन्ति महाघोरं संगामं विसयरसलोला ॥ ८७ ॥
 अन्ने वि करिसणार्इ वावारा विविहज्जन्तुसंवाधा ।
 काऊण जन्ति नरयं तिव्वमहावेयणं घोरं ॥ ८८ ॥
 मायाकुडिलसहावा कूडितुलाकूडमाणववहारा ।
 धम्मं असद्वहन्ता तिरिक्खज्जोगी उवणमन्ति ॥ ८९ ॥
 उज्जुयधम्मयारा तणुयकसाया सहावमदा य ।
 मज्झिमगुणेहि जुत्ता लहन्ति ते माणुसं जम्मं ॥ ९० ॥
 अणुवयमहव्वएहि य वालतवेण य हवन्ति संजुत्ता ।
 ते होन्ति देवलोए देवा परिणामजोगेणं ॥ ९१ ॥
 दंसणनाणचरित्ते सुद्धा अन्नोन्नकरणजोएसु ।
 देहे वि निरवयक्खा सिद्धिं पावेन्ति धुयकम्मा ॥ ९२ ॥
 तं अक्खयं अणन्तं अवावाहं सिवं परमसोक्खं ।
 पावन्ति समणसीहा कम्मट्ठविवज्जिया मोक्खं ॥ ९३ ॥
 चउगइमहासमुद्दे जीवा घोलन्ति कम्मपडिवद्धा ।
 न य उत्तरेज्ज केई मोत्तुं जिणधम्मबोहित्थं ॥ ९४ ॥
 संसारमहागिम्हे दुक्खायवतिव्ववेयणुम्हवियं ।
 जिणवयणमेहसीयल-उल्हवियं सयलजियलोय ॥ ९५ ॥

अह ते सुणिंत्तु धम्मं जिणवरमुहकमेलनिगगयं देवा ।
 सम्मत्तलद्धवुद्धी गयां य निययाइ ठाणाइ ॥ ९७ ॥
 मगहाहिचो वि राया वीरजिणं पणसिऊणं भावेणं ।
 सब्बपरिवारसहिओ कुसग्गनयरं समणुपत्तो ॥ ९८ ॥
 ताव य दिवसवसाणे अत्थं चिय दिणयरौ संमल्लोणौ ।
 मंडलन्ति य कमलाइं विरहो चक्कायसिंहुणाणं ॥ ९९ ॥
 उच्छरइ तमो गयणे मइलन्तो दिसिवहे कसिणवण्णो ।
 सज्जणचरिउज्जोयं नज्जइ ता दुज्जणसहावो ॥ १०० ॥
 राया वि निययभवणे मणिदीवज्जलन्तकिरणविच्छुरिणं ।
 सयणे सुहप्पसुत्तो कुसुमपडोच्छइयपल्लङ्गे ॥ १०१ ॥
 निदं सेवन्तो चिय सुविणे वि पुणो पुणो जिणवरिन्दं ।
 पेच्छइ पुच्छइ य तओ संसय परमं पयत्तेणं ॥ १०२ ॥
 वणगुरुगभीरगज्जिय-निणायवहुतूरवन्दिसदेणं ।
 अह उट्ठिओ महप्पा थुव्वन्तो मङ्गलसएहिं ॥ १०३ ॥
 चिन्तेऊण पवत्तो भणियं वीरेण धम्मसंजुत्तं ।
 चक्कहराइनराणं भुवणमिणं हवइ परिहाणं ॥ १०४ ॥
 पडमचरियंमि एत्तो मणो महं कुणइ परमसंदेहं ।
 कह वाणरेहि निहया रक्खसवसहा अइवला वि ॥ १०५ ॥
 जिणवरधम्मेणं चिय महइमहाकुलसंमुब्भवा जायां ।
 विज्जासयाण पारं गया यं वलंगव्वियां वीरा ॥ १०६ ॥
 सुव्वन्ति लोयसत्थे रावणपमुहा य रक्खसा सब्बे ।
 वसलोहियमंसाई-भक्खणपाणे कयाहारा ॥ १०७ ॥
 किर रावणस्स भाया महावलो नाम कुम्भयण्णो त्ति ।
 छम्मासं विगयभओ सेज्जासु निरत्तरं सुयइ ॥ १०८ ॥

जइ वि य गएसु अङ्गं पेल्लिज्जइ गरुयपव्वयसमेसु ।
 तेल्लघडेसु य कण्णा पूरिज्जन्ते सुयन्तस्स ॥ १०९ ॥
 पडुपडहतूरसइं न सुणइ सो सम्मुहं पि वज्जन्तं ।
 न य उट्ठेइ महप्पा सेज्जाए अपुण्णकालम्मि ॥ ११० ॥
 अहउट्ठिओ विसन्तो असणमहाघोरपरिगयसरीरो ।
 पुरओ हवेज्ज जो सो कुञ्जरमहिसाइणो गिलइ ॥ १११ ॥
 काऊण उदरभरणं सुरमाणुसकुञ्जराइवहुएसु ।
 पुणरवि सेज्जारूढो भयरहिओ सुयइ छम्मासं ॥ ११२ ॥
 अन्नं पि एव सुव्वइ जइ इन्दो रावणेण संगामे ।
 जिणिऊण नियलवद्धो लङ्कानयरी समाणीओ ॥ ११३ ॥
 को जिणिऊण समत्थो इन्दं ससुरासुरे वि तेलोक्के ।
 जो सागरपेरन्तं जम्बुदीवं समुद्धरइ ॥ ११४ ॥
 एरावणो गइन्दो जस्स य वज्जं अमोहपहरत्थं ।
 तस्स किर चिन्तिएण वि अन्नो वि भवेज्ज मसिरासी
 ॥ ११५ ॥

सीहो मएण निहओ साणेण य कुञ्जरो जहा भग्गो ।
 तह विवरीयपयत्थं कईहि रामायणं रइयं ॥ ११६ ॥
 अलियं पि सव्वमेयं उववत्तिविरुद्धपच्चयगुणेहिं ।
 न य सदहन्ति पुरिसा हवन्ति जे पण्डिया लोए ॥ ११७ ॥
 एवं चिन्तन्तो च्चिय संसयपरिहारकारणं रायां ।
 जिणदरिसणुस्सुयमणो गमणुच्छाहो तओ जाओ ॥ ११८ ॥

वरकमलनिबद्धा निग्गयालीसमत्ता
 महुरसरनिनायाच्चन्तरम्मा पदेसा ।
 तरुपवणवलग्गा पुप्फरेणुं मुयन्ता
 विमलकिरणमन्ताइच्चभासा विसुद्धा ॥ ११९ ॥

॥ इय पउमचरिए सेणियाचिन्ताविहाणो नाम बिईओ समुद्देसओ समत्तो ॥

विज्ञाहरलोगवण्णणं

- अत्थाणिमण्डवत्थो सव्वालंकारभूसियसरीरो ।
सामन्तमउडमोत्तिय-किरणसमुज्जलियपावीढो ॥ १ ॥
- सो तत्थ मगहराया मुणिदरिसणकारणेक्कउच्छाहो ।
आरुहइ वरगइन्दं परिहत्थं लक्खणपसत्थं ॥ २ ॥
- अह निग्गओ पुराओ गयवररहजोहतुरयपरिकिण्णो ।
वच्चइ नरिन्दवसहो जत्थउच्छइ गोयमो भयवं ॥ ३ ॥
- पत्तो थ तं पप्पसं मुणिवरगणसंघमज्झयारम्मि ।
पेच्छइ गणहरवसहं सरयरविं चैव तेण्णं ॥ ४ ॥
- ओयरिय गयवराओ काऊण पयाहिणं मुणिं राया ।
पणमइ पहट्टमणसो अञ्जलिमउलं सिरे काउं ॥ ५ ॥
- दिग्घासीस च्चिय सो उवविट्ठो मुणिवरस्स पामूले ।
देहकुसलाइ सव्वं पुच्छइ परमेण विणएणं ॥ ६ ॥
- नाऊण थ पत्थावं पुणरवि विणओवयारसंजुत्तो ।
संसयत्तिमिरावहरं अह पुच्छइ गोयमं राया ॥ ७ ॥
- पउमचरियं महायस अहयं इच्छामि परिफुडं सोउं ।
उप्पाइया पसिद्धी कुसत्थवादीहि विवरीया ॥ ८ ॥
- जइ रावणो महायस निसायरो सुरवरो व्व अइविरिओ ।
कह सो परिहओ च्चिय वाणरतिरिण्हि रणमज्जे ॥ ९ ॥
- रामेण कणयदेहो सरेण भिन्नो मओ अरण्णम्मि ।
सुग्गीवसुतारत्थं छिडेण विवाइओ वाली ॥ १० ॥
- गन्तूण देवनिलयं सुरवइ जिणिऊण समरमज्झम्मि ।
दढकटिणनियलवद्धो पवेसिओ चारगेहम्मि ॥ ११ ॥
- सव्वत्थसत्थकुसलो छम्मासं सुयइ कुम्भकण्णो वि ।

कह वाणरेहि बद्धो सेउ चिय सायरवरम्मि ॥ १२ ॥

भयवं कुणह पसायं कहेह तच्चत्थ हेउसंजुत्तं ।

संदेहअन्धयारं नाणुज्जोएण नासेह ॥ १३ ॥

तो भणइ गणहरिन्दो सुणेहि नरवसह दिन्नकण्णमणो ।

जह केवलीण सिट्ठं अहमवि तुम्हं परिकहेमि ॥ १४ ॥

न य रक्खसो त्ति भण्णइ दसाणणो णेय आमिसाहारो ।

अलियं ति सब्बमेयं भणन्ति जं कुकइणो मईमूढा ॥ १५ ॥

न य पीढन्नधरहियं कहिज्जमाणं पि देइ भावत्थं ।

पत्थिव हीणं च पुणो वयणमिणं छिन्नमूलं च ॥ १६ ॥

पढमं खेत्तविभागं कालविभागं च तत्थ वण्णेहं ।

महइमहापुरिसाण य चरियं च जहकमं सुणसु ॥ १७ ॥

अत्थि अणन्ताणन्तं आगासं तस्स मज्झयारम्मि ।

लोओ अणाइनिहणो तिभेयभिन्नो हवइ निच्चो ॥ १८ ॥

वेत्तासणसरिसो च्चिय अह लोगो चेव होइ नायव्वो ।

झल्लरिसमो य मज्झे उवरिं पुण मुरयसंठाणो ॥ १९ ॥

सव्वो य तालसरिसो तीसु य वलएसु होइ परिणद्धो ।

मज्झम्मि तिरियलोओ सायरदीवेसु बहुएसु ॥ २० ॥

तस्स वि य मज्झदेसे जम्बुदीवो य दप्पणायारो ।

एक्कं च सयसहस्सं जोयणसंखा पमाणेणं ॥ २१ ॥

सो य पुण सव्वओ च्चिय लवणसमुद्देण संपरिविखत्तो ।

पउमवरवेइयाए दारेसु समुज्जलसिरीओ ॥ २२ ॥

मज्झम्मि मन्दरगिरी चउकाणणमण्डिओ रयणचित्तो ।

नवनउइ सहस्साइं समुस्सिओ दस य वित्थिण्णो ॥ २३ ॥

जोयणसहस्समेगं अहोगओ वज्जपडलमल्लीणो ।

उवरिं च चूलियाए सोहम्मं चेव फुसमाणो ॥ २४ ॥

छञ्चेव य वासहरा वासा सत्तेव होन्ति नायव्वा ।
चोद्दस महानईओ नाभिगिरी चेव चत्तारि ॥ २५ ॥

वीसं वञ्खारगिरी चोत्तीस हवन्ति रायहाणीओ ।
वेयड्ढपव्वया वि य चोत्तीसं चेव नायव्वा ॥ २६ ॥

अट्ट य सट्ठीओ तह गुहाण सीहासणाण पुण तीसं ।
उत्तरदेवकुरूणं मज्झे वरपायवे दिव्वे ॥ २७ ॥

दो कञ्चणकूडसया छञ्चेव दहा हवन्ति नायव्वा ।
चित्तविचित्ता य दुवे जमलगिरी होन्ति दो चेव ॥ २८ ॥

छब्भोगभूमिभागा वरपायवमण्डिया मणभिरामा ।
एएसु य ठाणेसुं हवन्ति जिणचेइयघराइं ॥ २९ ॥

अह एत्तो लवणजले दीवा चत्तारि होन्ति नायव्वा ।
जिणचेइएसु रम्मा भोगेण य दिव्वलोगसमा ॥ ३० ॥

जम्बुद्दीवे भरहस्स दक्खिणे रक्खसाण दीवो त्थि ॥
दीवो गन्धव्वाणं अवरेण ठिओ विदेहस्स ॥ ३१ ॥

तत्तो एरवयस्स य किन्नरदीवो उ होइ उत्तरओ ।
पुव्वविदेहस्स पुणो पुव्वेण ठिओ वरुणदीवो ॥ ३२ ॥

भरहेरवएसु तहा हाणी बुद्धी य होइ नायव्वा ।
सेसेसु होइ कालो खेत्तेसु अवट्ठिओ निच्चं ॥ ३३ ॥

जम्बुद्दीवाहिवई अणाढिओ सुरवरो महिद्धीओ ॥
देवसहस्ससमग्गो सामित्तं कुणइ सव्वेसिं ॥ ३४ ॥

आसि पुरा भरहमिणं उत्तरकुरुसरिसभोगसंपुण्णं ।
वरकप्परुक्खपउरं सुसमासुसमासु अइरम्मं ॥ ३५ ॥

तिण्णेव गाउयाइं उच्चत्तं ताण होइ मणुयाणं ।
चउरंसं संठाणं आउठिई तिणिण पल्लाइं ॥ ३६ ॥

तुडियङ्ग भोयणङ्गा विहसणङ्गा मयङ्ग वत्थङ्गा ।
 गिहजोइदीवियङ्गा भायणमलङ्ग कप्पटुमा ॥ ३७ ॥
 एण्हि मणभिरामं जहिच्छियं दसविहं महाभोगं ।
 भुञ्जन्ति निच्चसुहिया गयं पि कालं न याणन्ति ॥ ३८ ॥
 आउम्मि थेवसेसे मिहुणं जणिऊण परमलायणं ।
 कालं काऊण तओ सुरवरसोक्खं पुण लभन्ति ॥ ३९ ॥
 सीहादओ वि सोमा न वि ते कुप्पन्ति एकमेकस्स ।
 सच्छन्दसुहविहारी ते वि हु भुञ्जन्ति सोक्खाइं ॥ ४० ॥

भरहेरवएसु तहा हाणी बुद्धी य हवइ कालस्स ।
 न य हाणी न य बुद्धी सेसेसु य होइ खेत्तेसु ॥ ४१ ॥
 एयं सुणिउं राया पुच्छइ साहुं पुणो पणमिऊणं ।
 केण कएण मणूसो उप्पज्जइ भोगभूमीसु ॥ ४२ ॥

तो भणइ गणहरिन्दो जे एत्थं उज्जुया नरा भद्दा ।
 ते भोगभूसिमगं लहन्ति साहुप्पयाणेणं ॥ ४३ ॥
 जे कुच्छिएसु दाणं देन्ति सुहभोगकारणनिमित्तं ।
 ते कुञ्जराइ जाया भुञ्जन्ति गयाण जं सोक्खं ॥ ४४ ॥
 जह खेत्तम्मि सुकिट्ठे वीयं वड्डइ न तस्स परिहाणी ।
 एवं सुसाहुदाणे विउलं पुण्णं समज्जेइ ॥ ४५ ॥

एकम्मि जह तलाए धेणुयसप्पेण पाणियं पीयं ।
 सप्पे परिणमइ विसं धेणुसु खीरं समुब्भवइ ॥ ४६ ॥
 तह निस्सीलसुसीले दिन्नं दाणं फलं अफलं च ।
 होही परम्मि लोए पत्तविसेसेण से पुण्णं ॥ ४७ ॥
 एवं दाणविसेसो नरवइ कहिओ मए समासेणं ।
 कुलगरवंसुप्पत्ती भणामि एत्तो निसामेहि ॥ ४८ ॥

जह चन्दो परिवड्ढइ ओसरइ य अप्पणो सभावेणं ।
उस्सप्पिणी वि वड्ढइ एवं अवसप्पिणीहाणी ॥ ४९ ॥

तइयम्मि कालसमए पल्लोचमअट्ठभागसेसम्मि ।
पढमो कुलगरवसभो उप्पन्नो पडिसुई नामं ॥ ५० ॥
जाईसरो महप्पा जाणइ जो तिणिण जम्मसंबन्धे ।
तस्स य सुई पसन्ना वसइ सुहं सव्वओ वसुहा ॥ ५१ ॥

एवं समइक्कन्ते काले तो सम्मुई समुप्पन्नो ।
खेमंकरो य एत्तो तओ य खेमंधरो जाओ ॥ ५२ ॥
सीमंकरो महप्पा जाओ सीमंधरो पयाणन्दो ।
तत्तो य चक्खुनामो उप्पन्नो भारहे वासे ॥ ५३ ॥

दट्ठूणचन्दसूरे भीओ आसासिओ जणो जेणं ।
सिट्ठं च निरवसेसं जहवत्तं कालसमयम्मि ॥ ५४ ॥
तत्तो हवे महप्पा उप्पन्नो विमलवाहणो धीरो ।
अभिचन्दो चन्दाभो मरुदेवपसेणई नाभी ॥ ५५ ॥

एए कुलगरवसभा चोदस भरहम्मि जे समुप्पन्ना ।
पुहईसु नीइकुसला लोयस्स वि पियसमा आसी ॥ ५६ ॥
गिहपायवो विचित्तो बहुविहउज्जाणवाविपरिकिण्णो ।
भोगठिईणावासो जत्थ य नाभी सयं वसइ ॥ ५७ ॥

तस्स य बहुगुणकलिया जोव्वणलावण्णरूवसंपन्ना ।
मरुदेवि त्ति पिया सा भज्जा देवी व पच्चक्खा ॥ ५८ ॥

ताहे च्चिय परियम्मं हिरिसिरिधिइकित्तिबुद्धिलच्छीओ ।
आणं करेन्ति निच्चं देवीओ इन्दवयणेणं ॥ ५९ ॥

आहारपाणचन्दण-सयणासणमज्जणाइविणिओगं ।
वड्ढन्ति देवयाओ वीणागन्धव्वनट्टेणं ॥ ६० ॥

अह अन्नया कयाई, सयणिजे महिरहे सुहपसुत्ता ।
 पेच्छइ पसत्थसुमिणे मरुदेवी पच्छिमे जासे ॥ ६१ ॥
 वसह गय सीह वरसिरि दामं ससि रवि क्षयं च कलसं च ।
 सर सायरं विमाणं वरभवणं रयणकूडग्गी ॥ ६२ ॥
 सुमिणावसाणसमए जयसहुग्घुटूरसद्देणं ।
 छज्जइ य नवविवुद्धा सुरागमणे कमलिणि व्व ॥ ६३ ॥
 कयकोउयपरियम्मा नाभिसयासं गया हरिसियच्छी ।
 रयणासणोवविट्ठा कहइ य पइणो वरे सुमिणे ॥ ६४ ॥
 नाऊण य सुविणत्थं नाभी तो भणइ सुन्दरी तुज्झं ।
 गव्वम्मि य संभूओ होही तित्थंकरो पुत्तो ॥ ६५ ॥
 एवं सुणित्तु वयणं मरुदेवी हरिसपूरियसरीरा ।
 पप्फुल्लकमलनेत्ता परिओसुव्विन्नरोमञ्चा ॥ ६६ ॥
 छम्मासेण जिणवरो होही गव्वम्मि चवणकालाओ ।
 पाडेइ रयणवुट्ठी धणओ मासाणि पन्नरस ॥ ६७ ॥
 गव्वमट्ठियस्स जस्स उ हिरण्णवुट्ठी सकञ्चणा पडिया ।
 तेणं हिरण्णगव्वो जयम्मि उवगिज्जाए उसभो ॥ ६८ ॥
 नाणेसु तीसु सहिओ गव्वे वसिऊण जम्मसमयम्मि ।
 अह निग्गओ महप्पा खोभन्तो तिहुयणं सयलं ॥ ६९ ॥
 ददूण पुत्तजम्मं नाभी पडुपडहतूरसदालं ।
 मङ्गलविभूइसहियं आणन्दं कुणइ परितुट्ठो ॥ ७० ॥
 पुण्णाणिलाहयाइं दहुं चलियासणाइ देविन्दा ।
 अवहिविसएण ताहे पेच्छन्ति जिणं समुप्पन्नं ॥ ७१ ॥
 सङ्खेण भवणवासी वन्तरदेवा वि पडहसद्देणं ।
 उट्ठन्ति ससंभन्ता जोइसिया सीहनाएणं ॥ ७२ ॥

कप्पाहिवा वि चलिया घण्टासद्देण बोहिया सन्ता ।
सव्विद्धिसमुदणं एन्ति इहं माणुसं लोणं ॥ ७३ ॥

गयतुरयवसहकेसरि-विमाणवरवाहणेसु आरूढा ।
देवा चउप्पयारा तो नाभिघरं समणुपत्ता ॥ ७४ ॥

वेरुलियवज्जमरगय-कक्केयणसूरकन्तपज्जलियं ।
पाडेन्ति रयणवुद्धिं नाभिघरे हरिसिया देवा ॥ ७५ ॥

सेणाणिओ वि ताहे घेत्तूण जिणेसरं सुरवइस्स ।
उवणेइ करयलत्थं मायाबालं ठविय पासे ॥ ७६ ॥

काऊण सिरपणामं घेत्तूण जिणं ससंभमो सक्को ।
पुलयन्तो य न तिप्पइ अच्छीण सहस्समेत्तेणं ॥ ७७ ॥

तो सव्वसमुदणं देवा वच्चन्ति मन्दराभिमुहा ।
गयणं समोत्थरन्ता आभरणसमुज्जलियसिरीया ॥ ७८ ॥

दिट्ठो य नगवरिन्दो फल्लिहसिलाविविहरयणपब्भारो ।
सुललियलयाविलोलिय-पलम्बलम्बन्तवणमालो ॥ ७९ ॥

सिहरकरनिवहनिग्गय-विविहमहामणिमऊहपज्जलिओ ।
दलरुइरविमलकोमल-पवणुद्धयपल्लवकरग्गो ॥ ८० ॥

वरतरुणतरुवरुग्गय-कुसुमसुयन्धडूमहुयरीगीओ ।
घुलुहुलवहन्तनिम्मल-उग्गालिवहन्तजलनिवहो ॥ ८१ ॥

हरिणउलवसहकेसरि-वराहरुचमरसावयसमिद्धो ।
विगयभयजणियमणहर-सच्छन्दरमन्तघणवन्दो ॥ ८२ ॥

गरुडवरकिन्नरोरग-किंपुरिससमूहचड्डियपएसो ।
तियसवहुमहुरमम्मण-गन्धव्वुग्गीयसव्वदिसो ॥ ८३ ॥

एयारिसगुणकलिओ मेरू तस्सुत्तमे महासिहरे ।
अह ते महाणुभावा ओइण्णा सुरवरा सव्वे ॥ ८४ ॥

दिट्ठा य पण्डुकम्बल-सिला समुज्जलमणी सुपज्जलिया ।
 चन्दपहसन्निया सा उब्भासन्ती दस दिसाओ ॥ ८५ ॥
 सीहासणे जिणिन्दो ठविओ सक्केण हट्ठतुट्ठेण ।
 अभिसेयं च महारिहं काऊण सुरा समाढत्ता ॥ ८६ ॥
 पडुपडहभेरिझल्लरि-आइङ्गमुइङ्गसङ्खपणवाणं ।
 जम्माभिसेयतूरं समाहयं मेहनिग्घोसं ॥ ८७ ॥
 गन्धव्वजक्खकिन्नर-तुम्बुरुयमहोरगा अणेगविहा ।
 वरकुसुमचन्दणागुरु-दिव्वंसुयचामरविहत्था ॥ ८८ ॥
 नच्चन्ति केइ तुट्ठा अवरे गायन्ति महुरसद्देणं ।
 अप्फोडणचलणवियम्भणाइ केइत्थ कुव्वन्ति ॥ ८९ ॥
 अवरेत्थ आयवत्तं धरेन्ति उवरिं समोत्तिओहकुलं ।
 घणगुरुगभीरसहं वायन्ति य दुन्दुही अन्ने ॥ ९० ॥
 नच्चन्ति य सविलासं अमरवहूओ सभावहावत्थं ।
 सललियपयनिक्खेवं कडक्खदिट्ठीवियारिल्लं ॥ ९१ ॥
 उवरिं च कुसुमवासं मुञ्चन्ति सुरा विचित्तगन्धड्डं ।
 जह निम्मलं पि गयणं खणेण रयधूसरं जायं ॥ ९२ ॥
 तो सुरगणेहि तुरियं कलसा खीरोयसायरजलाओ ।
 भरिऊण य आणीया अभिसेयत्थं जिणिन्दस्स ॥ ९३ ॥
 घेत्तूण रयणकलसं इन्दो अहिसिञ्चिऊणमाढत्ती ।
 जयसद्दमुहलमुहरव-थुइमङ्गलकलयलारावं ॥ ९४ ॥
 जमवरुणसोममाई अन्ने वि महिड्डिया सुरवरिन्दा ।
 पयया पसन्नचित्ता, जिणाभिसेगं पकुव्वन्ति ॥ ९५ ॥
 इन्दाणीपमुहाओ देवीओ सुरहिगन्धचुण्णेहिं ।
 उव्वट्ठन्ति सहारिसं पल्लवसरिसग्गहत्थेहिं ॥ ९६ ॥

काऊण य अभिसेयं विहिणा आभरणभूसणनिओगं ।
 विरएइ सुरवरिन्दो जिणस्स अङ्गेषु परितुट्ठो ॥ ९७ ॥
 चूडामणि से उवरिं संताणयसेहरं सिरे रइयं ।
 कण्णेषु कुण्डलाइं भुयासु माणिक्ककडयाइं ॥ ९८ ॥
 कडिसुत्तयं पिणद्धं कडियडपट्टमि जिणवरिन्दस्स ।
 दिव्वंसुयस्स उवरिं उब्भासइ रयणपज्जलियं ॥ ९९ ॥
 सव्वायरेण एयं काऊणाभरणभूसियसरीरं ।
 हरिसियमणो सुरिन्दो थोऊण जिणं समाढत्तो ॥ १०० ॥
 जय मोहतमदिवायर जय सयलमियङ्क भवियकुमुयाणं ।
 जय भवसायरसोसण सिरिवच्छविहसिय जयाहि ॥ १०१ ॥
 अन्ने वि सुरवरिन्दा सभूयगुणेहि जिणवरं थोउं ।
 काऊण य तिरुत्तं जंहागया पडिगया सव्वे ॥ १०२ ॥
 हरिणगवेसी वि तओ आणेत्तु जिणसरं निययगेहं ।
 ठविऊण माउअङ्गे सुरालयं सो वि संपत्तो ॥ १०३ ॥
 दट्ठण य मरुदेवी दिव्वालंकारभूसियं पुत्तं ।
 पुलइयरौमञ्चइया न माइ नियएसु अङ्गेषु ॥ १०४ ॥
 नाभी वि सुयं दट्ठं सुरकुङ्कुमवहलदिन्नचच्चिक्कं ।
 वररयणभूसियङ्गं तइलोक्काईसयं वहइ ॥ १०५ ॥
 उयरम्मि जं पविट्ठो उसभो जणणीए कुन्दससिवण्णो ।
 उसभो त्ति तेण नामं कयं तु नाभीण तुट्ठेण ॥ १०६ ॥
 अणुदियहं परिवड्ढइ अङ्गुट्ठयअमयलेहणवलेणं ।
 सुरदारयपरिकिण्णो कीलणयसएसु कीलन्तो ॥ १०७ ॥
 पत्तो सरीरविद्धि कालेणऽप्येण परमलायण्णो ।
 लक्खणगुणाण निलओ सिरिवच्छुक्किणवच्छयलो ॥ १०८ ॥

धणुपञ्चसउच्चत्तं देहं नारायवज्जसंग्रयणं ।

लक्खणसहस्ससहियं रवि व्व तेण पज्जलियं ॥ १०९ ॥

आहारपाणंवाहण-सयणासणभूसणाइयं विविहं ॥

देवेहिं तस्स सव्वं उवणिज्जइ तक्खणे परमं ॥ ११० ॥

कालसभावेण तओ नट्टेसु य विविहकप्परुक्खेसु ।

तइया इक्खुरसो च्चिय आहारो आसि मणुयाणं ॥ १११ ॥

विज्जाणसिप्परहिया धम्माधम्मेण वज्जिया पुहई ।

कल्लोणंपयरणाणं न य पासण्डाण उप्पत्ती ॥ ११२ ॥

तइया धणंणे कया नयरी वरकणगतुङ्गपागारा ।

नवजोयणवित्थिण्णा वारस दीहा रयणपुण्णा ॥ ११३ ॥

उसभज्जिणेण भगवया गामागरनगरपट्टणनिवेसा ।

कल्लोणंपयरणाणि य सयं च सिप्पाण उवइट्ठं ॥ ११४ ॥

रक्खणकरणनिउत्ता जे तेण नरा महन्तदढसत्ता ।

ते खत्तिया पसिद्धि गया य पुहइस्मि विक्खाया ॥ ११५ ॥

वाणिज्जकरिसणाइं गोरक्खणपालणेसु उज्जुत्ता ।

ते होन्ति वइसनामा वाचारपरायणा धीरा ॥ ११६ ॥

जे नीयकम्मनिरया परपेसणकारया निययकालं ।

ते होन्ति सुहवग्गा बहुमेया चेव लोगम्मि ॥ ११७ ॥

जेण य जुगं निविट्ठं पुहईण सयलसत्तसुहज्जणं ।

तेण उं जंगम्मि घुट्ठं तं कालं कयजुगं नाम ॥ ११८ ॥

भज्जा सुमङ्गला जिणवरस्स नन्दा तओ भवे वीया ।

भरहोइकुमाराणं पुत्तसयं तस्स उप्पन्नं ॥ ११९ ॥

दोणिण य वरधूयाओ जोव्वणलायणकन्तिकलियाओ ।

वम्भी वि सुन्दरी वि य जणम्मि विक्खायकित्तीओ ॥ १२० ॥

सामन्तभडपुरोहिय-सेणावइसेट्टिभोइयाणं च ।
 दावेइ रायनीई लोगस्स वि लोगसंवन्धं ॥ १२१ ॥
 एवं रायवरसिरिं भुञ्जन्तस्स उ अइच्छिओ कालो ।
 नीलं वासं दहुं संवेगपरायणो जाओ ॥ १२२ ॥
 कहुं अहो विलम्बइ लोओ परपेसणेसु आसत्तो ।
 उम्मत्तओ व्व नच्चइ कुणइ य बहुचेट्टियसयाइं ॥ १२३ ॥
 मणुयत्तणं असारं विज्जुलयाचञ्चलं हवइ जीयं ।
 बहुरोगसोगकिमिकुल-भायणभूयं हवइ देहं ॥ १२४ ॥
 दुक्खं सुहं ति मन्नइ जीवो विसयामिसेसु अणुरत्तो ।
 पुणरवि वहुं विनडिउं न मुणइ आउं परिगलन्तं ॥ १२५ ॥
 एयं चिय विसयसुहं असासयं उज्झिऊण निस्सङ्गो ।
 सिद्धिसुहकारणत्थं करेमि तवसंजमुज्जोयं ॥ १२६ ॥
 जाव य चिन्तेइ इमं संसारोच्छेयकारणं उसभो ।
 ताव य भिसन्तमउडा देवा लोगन्तिया पत्ता ॥ १२७ ॥
 काऊण सिरपणामं भणन्ति साहु त्ति नाह पडिबुद्धो ।
 वोच्छिन्नस्स सुवहुओ कालो इह सिद्धिमग्गस्स ॥ १२८ ॥
 एए भमन्ति जीवा पुणरुत्तं जम्मसायरे भीमे ।
 जिणवयणपोयलग्गा तरन्तु मा णे चिरावेहि ॥ १२९ ॥
 एवं दढववसायस्स तस्स निक्खमणकारणे देवा ।
 तुरियं च समणुपत्ता सुरिन्दपमुहा चउवियप्पा ॥ १३० ॥
 नमिऊण जिणवरिन्दं जयसद्दाला य सहारिसं तुट्ठा ।
 धयछत्तचारुचामर-चलन्तकरपल्लवसणाहा ॥ १३१ ॥
 वज्जिन्दनीलमरगय-चन्दणमणिखचियकणयपरिवेहं ।
 आरुहइ सुरसमाहियखन्धं तु सुदंसणं सिवियं ॥ १३२ ॥

अह निग्गओ महप्पा नयराओ सुरनरिंदपरिकिण्णो ।
तूरसहस्ससमाहय-वन्दिणुग्घुट्टजयसदो ॥ १३३ ॥

वरवडलतिलयचम्पयअसोगपुन्नागनागसुसमिद्धं ।
पत्तो पवरुज्जाणं वसन्ततिलयं ति नामेणं ॥ १३४ ॥

आपुच्छिऊण सव्वं मायापियपुत्तसयणपरिवग्गं ।
तो मुयइ भूसणाइं कडिसुत्तयकडयवत्थाइं ॥ १३५ ॥

सिद्धाण नमुक्कारं काऊण य पञ्चमुट्ठियं लोयं ।
चउहि सहस्सेहि समं पत्तो जइणं परमदिक्खं ॥ १३६ ॥

वज्जाउहो वि ताहे केसे मणिपडलयम्मि घेत्तूणं ।
काऊण सिरपणामं खीरसमुदम्मि पक्खिवइ ॥ १३७ ॥

निक्खमणमहामहिमं देवा काऊण नरवरसमग्गा ।
नमिऊण जिणवरिन्दं गया य निययाइ उणाइं ॥ १३८ ॥

चउहि सहस्सेहि समं समणाणं जिणवरो महाभागो ।
गहिउववासो विहरइ वसुहं संवच्छरं धीरो ॥ १३९ ॥

के इत्थ पढममासे वीए तइए उ जाव छम्मासे ।
परिसहभडेहि ताव य भग्गा समणा अपरिसेसा ॥ १४० ॥

भरहस्स भएण घरं न एन्ति तण्हाबुहाकिलन्ता वि ।
लज्जाए गारवेण य ताहे रण्णं परिवसन्ति ॥ १४१ ॥

अह ते बुहाकिलन्ता फलाइ गिण्हन्ति पायवग्गणेषु ।
अम्बरतलम्मि घुट्ठं मा गेण्हह समणरूवेण ॥ १४२ ॥

ताहे वक्कलचीवर-कुसपत्तनियंसणा फलाहारा ।
सच्छन्दमइवियप्पा बहुमेया तावसा जाया ॥ १४३ ॥

ताव य जिणस्स पासे संपत्ता नमिविणमि भोगवरकङ्खी ।
काऊण सिरपणामं पायव्भासे सुहनिविट्ठा ॥ १४४ ॥

भोगसमुहाण ताणं धरणिन्दो आसणे तओ चलिओ ।
 सब्वपरिवारसहिओ सो वि तहिं चेव संपत्तो ॥ १४५ ॥
 नमिऊण पायकमले उवविट्ठो जिणवरस्स आसन्ने ।
 पेच्छइ तरुणजुवाणे दोणिण जणे पङ्कयदलच्छे ॥ १४६ ॥
 अह भणइ नागराया भो भो तुम्हेत्थ किंनिमित्तेणं ।
 असिलट्ठिगहियहत्था उमओ वि ठिया जिणसयासे ॥ १४७ ॥
 तो भणइ नमी वयणं अम्हं नत्थेत्थ रायवरलच्छी ।
 एयनिमित्तं च पहू जिणस्स पासं समल्लीणा ॥ १४८ ॥
 एवं च भणियसेत्ते धरणेणं तस्स वलसमिद्धाओ ।
 दिन्नाओ तक्खणं चिय विज्जाओऽणेयरूवाओ ॥ १४९ ॥
 उवइट्ठो य नगवरो वेयइट्ठो ताण उत्तमो वासो ।
 पन्नास जोयणाइं वित्थिण्णो सुद्धरययमओ ॥ १५० ॥
 उव्विद्धो पणवीसा दोसु य सेढीसु उभयओ रम्मो ।
 छज्जोयणाइ धराणिं कोसो चिय होइ उव्वेहो ॥ १५१ ॥
 दक्खिणसेढिं गन्तुं रहनेउरचक्कवालपमुहाइं ।
 पन्नास पुरवराइं कयाइ नमिखेयरिन्देण ॥ १५२ ॥
 अह गयणवल्लहपुरं उत्तरसेढीए ताइ विक्खायं ।
 वरभवणतुङ्गतोरण-वहुजिणहरमण्डियं च कयं ॥ १५३ ॥
 तत्तो य दस गमित्ता उवरिं गन्धव्वकिन्नराईणं ।
 वरभवणमण्डियाइं किंपुरिसाणं च नयराइं ॥ १५४ ॥
 उवरिं तओ वि गन्तुं पञ्चऽन्ने जोयणे सिहरपट्ठं ॥
 जिणभवणेषु मणहरं उव्भासेन्तं दस दिसाओ ॥ १५५ ॥
 भवणेषु तेसु निययं चारणसमणा वसन्ति गुणवन्ता ।
 सज्झायझाणनिरया तवतेयसिरीए दिप्पन्ता ॥ १५६ ॥

बहुगामनयरपट्टण-आरामुज्जाणकाणणसमिद्धो ।

मणिरयणकञ्चणुज्जल-जलन्तघरनिवहपन्तीओ ॥ १५७ ॥

वरमहिसिगाइपउरो बहुविहधण्णेण मणहरालोओ ।

सव्वोसहिसंपन्नो महुखीरघण्ण पज्जरिओ ॥ १५८ ॥

अइउण्हसीयरहिओ उवघायविवज्जिओ पयइसोमो ।

नज्जइ य देवलोओ देसो विज्जाहराइण्णो ॥ १५९ ॥

रविकिरणकोमलाहय-वियसियवरकमलसरिसवयणाओ ।

विज्जाहरजुवईओ बहुविहलायण्णकलियाओ ॥ १६० ॥

विज्जाहरा उ तत्थ वि विज्जावलदप्पगव्विया सूरा ।

देवा व देवलोए भुञ्जन्ति जहिच्छिण्ण भोए ॥ १६१ ॥

एवंविहा उभयसेढिगया महन्ता ।

आहारपाणसयणासणसंपउत्ता ॥

विज्जाहरा अणुहवन्ति सुहं समिद्धं ।

धम्मं करिन्ति विमलं च जिणोवइट्ठं ॥ १६२ ॥

॥ इति पउमचरिए विज्जाहरलोगवण्णो नाम तइओ उद्देसओ समत्तो ॥

लोगद्विद्वउसभमाहणाहियारो ।

अह भयवं तित्थयरो ज्ञाणं मोत्तूण दाणधम्महे ।
विहरेऊण पवत्तो नगरागरमण्डियं वसुहं ॥ १ ॥
पउमेसु संचरन्तो गयपुरनयरं कमेण संपत्तो ।
बहुगुणसयाण निलओ वसइ निवो जत्थ सेयंसो ॥ २ ॥
मज्झण्हदेसयाले गोयरचरियाएँ अभिगओ नयरं ।
वरपत्तीएँ भमन्तो दिट्ठो लोणेण तित्थयरो ॥ ३ ॥
चन्दो व्व सोमवयणो लेण दिवायरो व्व दिप्पन्तो ।
लम्बियकरगजुयलो सिरिवच्छविहसियसरीरो ॥ ४ ॥
वरहारमउडकुण्डल-मणिमोत्तियपट्टचामराईणि ।
उव्वणेइ जणवओ से न तेसु चित्तं समल्लियइ ॥ ५ ॥
केइत्थ गयतुरङ्गम-रहवररयणाइमण्डणाडोवा ।
पुरओ ठवेन्ति तुट्ठा चलणपणामं च काऊणं ॥ ६ ॥
सव्वङ्गसुन्दराओ कन्नाओ पुण्णचन्दवयणाओ ।
देन्ति जणा सोममणा भिक्खासण्णं अयाणन्ता ॥ ७ ॥
जं जं उव्वणेइ जणो तं तं नेच्छइ जिणो विगयमोहो ।
लम्बन्तजडाभारो नरवइभवणं समणुपत्तो ॥ ८ ॥
पासायतलत्थो वि य राया दट्ठूण जिणवरं एन्तं ।
संमरिय पुव्वजम्मं पायव्भासं समल्लीणो ॥ ९ ॥
काऊण थ तिक्खुत्तो पयाहिणं सयलपरियणसमग्गो ।
चलणेसु तस्स पडिओ हरिसवसुब्भिन्नरोमञ्चो ॥ १० ॥
अह रयणभायणत्थं अग्घं दाऊण सव्वभावेणं ।
चलणजुयलप्पणामं करेइ विमलेण भावेणं ॥ ११ ॥
संमज्जिओवलित्ते उद्देसे तस्स परमसद्धाए ।

सेयंसनरवरिन्दो इक्खुरसं देइ परितुट्ठो ॥ १२ ॥
 अह वाइउं पयत्तो वाओ सुहसीयलो सुरहिगन्धो ।
 पडिया य रयणवुट्ठी कुसुमेहि समं नहयलाओ ॥ १३ ॥
 घुट्ठं च अहो दाणं दुन्दुहिघणगुरुगहीरसदालं ।
 पत्तो परमव्भुदयं वरकल्लाणं नरवरिन्दो ॥ १४ ॥
 तो अमरचारणगणा भणन्ति साहु त्ति परमपुरिस तुमे ।
 धम्मरहस्स महाजस वीयं चक्कं समुद्धरियं ॥ १५ ॥
 एवं काळण जिणो पवत्तणं दाणवन्तचरियाए ।
 सयडासुहउज्जाणे पसत्थझाणं समारूढो ॥ १६ ॥
 झायन्तस्स भगवओ एवं घाइक्खएण कम्माणं ।
 लोगालोगपगासं केवलनाणं समुप्पन्नं ॥ १७ ॥
 उप्पन्नस्मि य नाणे उप्पज्जइ आसणं जिणिन्दस्स ।
 छत्ताइछत्तचामर तहेव भामण्डलं विमलं ॥ १८ ॥
 कप्पहुमो य दिव्वो दुन्दुहिघोसं च पुप्फवरिसं च ।
 सव्वाइसयसमग्गो जिणवरइट्ठिं समणुपत्तो ॥ १९ ॥
 नाउण समुप्पत्तिं केवलनाणस्स आगया देवा ।
 काळण जिणपणामं उवविट्ठा सन्निवेसेसु ॥ २० ॥
 भणियं च गणहरेणं भयवं जीवा अणन्तसंसारे ।
 परिहिण्डन्ति अणाहा ताणुत्तारं परिकहेहि ॥ २१ ॥
 अह साहिउं पयत्तो जलहरगम्भीरमहुरनिग्घोसो ।
 सुरमणुयमज्झयारे दुविहं धम्मं जिणवरिन्दो ॥ २२ ॥
 पञ्च य महव्वयाइं समिईओ पञ्च तिणिण गुत्तीओ ।
 एसो हु समणधम्मो जोगविसेसेण बहुमेओ ॥ २३ ॥
 पञ्चाणुव्वयजुत्तो सत्तहि सिक्खवावएहि परिकिण्णो ।
 एसो वि सावयाणं धम्मो उद्देसविरयाणं ॥ २४ ॥

धम्मणेण लहइ जीवो सुरमाणुसपरमसोक्खमाहणं ।
दुक्खसहस्सावासं पावइ नरयं अहम्मणेण ॥ २५ ॥

मेहेण विणा बुढी न होइ न य वीयवज्जियं सस्सं ।
तह धम्मणेण विरहियं न य सोक्खं होइ जीवाणं ॥ २६ ॥

जइ वि हु तवं विगिटुं करन्ति अन्नाणिया पयत्तेणं ।
तह वि हु किंकरदेवा हवन्ति चइया तओ तिरिया २७ ॥

ते भवसहस्सपउरे संसारे चाउरङ्गमग्गम्मि ।
दुक्खाणि अणुहवन्ता अणन्तकालं परिभमन्ति ॥ २८ ॥

जिणवरधम्मं काऊण निव्वुयां होन्ति केइ अहसिन्दा ।
कप्पालयाहिवत्तं अवरे पावन्ति दढधम्मा ॥ २९ ॥

जे वि य निग्गन्थाणं थुइं पउञ्जन्ति सव्वभावेणं ।
ते तस्स फलगुणेणं न य कुगइपहं पवज्जन्ति ॥ ३० ॥

सोऊण धम्मवयणं जिणवरकहियं नरामरसमूहा ।
सम्मत्तलद्धबुद्धी संवेगपरायणा मुइया ॥ ३१ ॥

केइत्थ समणसीहा हवन्ति ववगयपरिग्गहारम्भा ।
पञ्चाणुव्वयजुत्ता केइ पुण सावया जाया ॥ ३२ ॥

एवं सुरवरवसहा कहावसाणे जिणं पणसिऊणं ।
सव्वे परियणसहिया गया य निययाइ ठाणाइं ॥ ३३ ॥

विहरइ जत्थ जिणिन्दो सो देसो सग्गसंनिहो होइ ।
जोयणसयं समन्ता रोगाइविवज्जिओ रम्मो ॥ ३४ ॥

अह उसहसेणपमुहा चउरासीयं तु गणहरा तस्स ।
उप्पन्ना य सहस्सा तावइया चेव समणाणं ॥ ३५ ॥

ताव य चक्कहरत्तं संपत्तं भरहराइणा सयलं ।
हयगयजुवइसमग्गो चउदसरयणाहिवो धीरो ॥ ३६ ॥

उसभजिणस्स भगवओ पुत्तसयं चन्दसूरसरिसाणं ।
 समणत्तं पडिवन्नं सए य देहे निरवयक्खं ॥ ३७ ॥
 तक्खसिलाएँ महप्पा वाहुवली तस्स निच्चपडिकूलो ।
 भरहनरिन्दस्स सया न कुणइ आणापणामं सो ॥ ३८ ॥
 अह रुद्धो चक्कहरो तस्सुवरिं सयलसाहणसमग्गो ।
 नयरस्स तुरियचवलो विणिग्गओ सयलवलसहिओ ॥ ३९ ॥
 पत्तो तक्खसिलपुरं जयसदुग्घुट्टकलयलारावो ।
 जुज्झस्स कारणत्थं सन्नद्धो तक्खणं भरहो ॥ ४० ॥
 वाहुवली वि महप्पा भरहनरिन्दं समागयं सोउं ।
 भडचड्यरेण महया तक्खसिलाओ विणिज्जाओ ॥ ४१ ॥
 वलदप्पगव्वियाणं उभयवलाणं रसन्ततूराणं ।
 आभिट्ठं परमरणं नच्चन्तकवन्धपेच्छणयं ॥ ४२ ॥
 भणिओ य वाहुवलिणा चक्कहरो किं वहेण लोयस्स ।
 दोण्हं पि होउ जुज्झं दिट्ठीमुट्ठीहि रणमज्जे ॥ ४३ ॥
 एवं च भणियमेत्ते दिट्ठीजुज्झं तओ समव्वमडियं ।
 भग्गो य चक्खुपसरो पढमं चिय निज्जिओ भरहो ॥ ४४ ॥
 पुणरवि भुयासु लग्गा एकेकं कठिणदप्पमाहप्पा ।
 चलचलणपीणपेल्लणकरयलपरिहत्थविच्छोहा ॥ ४५ ॥
 अद्धतडिजोत्तवन्धणअवहत्थुव्वत्तकरणनिम्मविया ।
 जुज्झन्ति सबडहुत्ता अभग्गमाणा महापुरिसा ॥ ४६ ॥
 एवं भरहनरिन्दो निहओ भुयविक्रमेण संगामे ।
 तो भुयइ चक्करयणं तस्स वहत्थं परमरुद्धो ॥ ४७ ॥
 विणिवायणअसमत्थं गन्तूण सुदरिसणं पडिनियत्तं ।
 भुयवलपरक्कमस्स वि संवेगो तक्खणुप्पन्नो ॥ ४८ ॥

जंपइ अहो अकज्जं जं जाणन्ता वि विसयलोमिल्ला ।
 पुरिसा कसायवसगा करेन्ति एक्केकमविरोहं ॥ ४९ ॥
 छारस्स कए नासन्ति चन्दणं मोत्तियं च दोरुत्थे ।
 तह मणुयभोगमूढा नरा वि नासन्ति देविहिं ॥ ५० ॥
 मोत्तुं कसायजुज्झं संजमजुज्झेण जुज्झिमो इण्हि ।
 परिसहभडेहि समयं जाव ठिओ उत्तमदुम्मि ॥ ५१ ॥
 नमिऊण जिणवरिन्दं लोयं काऊण तत्थ वाहुवली ।
 वोसिरियसव्वसङ्गो जाओ समणो समियपावो ॥ ५२ ॥
 काऊण सिरपणामं चक्कहरो भणइ महुरवयणेहिं ।
 मा गेणहसु पव्वज्जं भुज्जसु रज्जं महाभोगं ॥ ५३ ॥
 संवच्छरपडिमत्थं वाहुवली पणमिऊण चक्कहरो ।
 सयलवलेण समग्गो साएयपुरिं समणुपत्तो ॥ ५४ ॥
 वाहुवली वि महप्पा उप्पाडिय केवलं तववलेणं ।
 निट्ठवियअट्ठकम्मो दुक्खविमोक्खं गओ मोक्खं ॥ ५५ ॥
 भरहो वि चक्कवट्ठी एगच्छत्तं इमं भरहवासं ।
 भुज्जइ भोगसमिद्धं इन्दो इव देवलोयम्मि ॥ ५६ ॥
 विज्जाहरनयरसमा गामा नयरा वि देवलोयसमा ।
 रायसमा गिहवइणो धणयसमा होन्ति नरवइणो ॥ ५७ ॥
 चउसट्ठि सहस्साइं जुवईणं परमरूवधारीणं ।
 वत्तीसं च सहस्सा राईणं वद्धमउडाणं ॥ ५८ ॥
 मत्तवरवारणाणं चउरासीइं च सयसहस्साइं ।
 तावइया परिसंखा रहाण धयच्छत्तचिन्धाणं ॥ ५९ ॥
 अट्टारस कोडीओ तुरयाणं पवरवेगदच्छाणं ।
 किंकरनरनारीणं को तस्स करेज्ज परिसंखा ॥ ६० ॥

चोद्दस य महारयणा नव निहओऽणेगभण्डपरिपुण्णा ।
 जलथलरयणावासा रक्खिज्जन्ते सुरगणेहिं ॥ ६१ ॥
 पुत्ताण य पञ्चसया अमरकुमारोवभोगदुल्ललिया ।
 भरहस्स चक्कवण्णो रज्जविभूइं समणुपत्ता ॥ ६२ ॥
 जस्स य जीहाण सयं बुद्धिविभागो हवेज्ज वित्थिण्णो ।
 सो वि मणूसो न तरइ तस्स कहेउं सयलरज्जं ॥ ६३ ॥
 अह एवं परिकहिए पुणरवि मगहाहिवो णमिऊणं ।
 पुच्छइ गणहरवसहं मणहरमहुरेहि वयणेहिं ॥ ६४ ॥
 वण्णाण समुप्पत्ती तिण्हं पि सुया मए अपरिसेसा ।
 एत्तो कहेह भयवं उप्पत्ती सुत्तकण्ठाणं ॥ ६५ ॥
 हिंसन्ति सब्वजीवे करेन्ति कम्मं सया मुणिविरुद्धं ।
 तह वि य वहन्ति गव्वं धम्मनिमित्तम्मि काऊणं ॥ ६६ ॥
 एवं च भणियमेत्ते गणहरवसहो कहेइ भूयत्थं ।
 निसुणेहि य ता नरवइ एगमणो माहणुप्पत्ति ॥ ६७ ॥
 साएयपुरवरीए एगन्ते नाभिनन्दणो भयवं ।
 चिट्ठइ सुसङ्घसहिओ ताव य भरहो समणुपत्तो ॥ ६८ ॥
 पणउत्तमङ्गमगो करज्जुयलं करिय तस्स पासूले ।
 तो भणइ चक्कवट्ठी वयणमिणं मे निसामेह ॥ ६९ ॥
 भयवं अणुग्गहत्थं करन्तु समणा इमे समियपावा ।
 भुञ्जन्तु मज्झ गेहे परिसुद्धं फासुयाहारं ॥ ७० ॥
 तो भणइ जिणवरिन्दो भरहि न कप्पइ इमो उ आहारो ।
 समणाण संजयाणं कीयगदुहेसनिप्पण्णो ॥ ७१ ॥
 एवं सुणिन्तु वयणं राया चिन्तेइ तग्गयमणेणं ।
 उग्गं तवोविहाणं चरन्ति समणा समियमोहा ॥ ७२ ॥

न य भुञ्जन्ति महरिसी मह गेहे मग्गिया वि पुणरुत्तं ।
तो सावयाण दाणं देमि फुडं अन्नपाणाइ ॥ ७३ ॥

एए वि य गिहिधम्मे पञ्चाणव्वयगुणेषु उवउत्ता ।
भुञ्जावेमि य बहुसो होही दाणस्स पुण्णफलं ॥ ७४ ॥

सद्दाविया य तेणं सायारचरित्तधारिणो सव्वे ।
तुरियं च समल्लीणा मिच्छत्ताई नरा तइया ॥ ७५ ॥

न य ते रियन्ति भवणं दहुं जववीहियङ्कुरे पुरओ ।
कागणिरयणेण तओ सुत्तं चिय सावयाण कयं ॥ ७६ ॥

तो अन्नपाणदाणासणेसु संपूइयाण उप्पन्नं ।
गव्वं चिय अइतुङ्गं वहन्ति इत्थं कयत्थंऽम्हे ॥ ७७ ॥

मइसायरेण भणिओ भरहनरिन्दो सहाए मज्झम्मि ।
जह जिणवरेण भणियं तं एकमणो निसामेहि ॥ ७८ ॥

ज्जाणं तुमे नराहिव सम्माणो पढमंसावयाण कओ ।
ते वीरस्सऽवसाणे होहिन्ति कुतित्थपासण्डा ॥ ७९ ॥

अलियवयणेषु सत्थं काऊणं वेयनामधेयं ते ।
हिंसामासणमित्तं जन्नेसु पसू वंहिस्सन्ति ॥ ८० ॥

विवरीयवित्तिधम्मा आरंभपरिग्गहेसु अणियत्ता ।
सयमेव मूढभावा सेसं पि जणं विमोहन्ति ॥ ८१ ॥

सोऊण वयणमेयं परिकुविओ नरवई भणइ एवं ।
सिग्घं चिय नयराओ सव्वे वि करेह निदेसा ८२ ॥

लोगेण हम्ममाणा सरणं तित्थंकरं समल्लीणा ।
तेण य निवारियां ते पत्थरपहरेसु हम्मन्ता ॥ ८३ ॥

मा हणसु पुत्त एए जं उसभजिणेण वारिओ भरहो ।
तेण इमे सयल चिय वुच्चन्ति य माहणा लोए ॥ ८४ ॥

जे वि य ते पढमयरं पव्वज्जं गेण्हिऊण परिवडिया ।
ते वक्कलपरिहाणा तावसपासण्डिणो जाया ॥ ८५ ॥

ताण य सीसपसीसा मोहन्ता जणवयं कुसत्थेसु ।
भिगंगिरमाईया जाया वीजं वसुमईए ॥ ८६ ॥

एसा ते परिकहिया उप्पत्ती माहणाण भूयत्थं ।
एत्तो सुणसु नराहिव पुरदेवजिणस्स निव्वाणं ॥ ८७ ॥

भयवं तिलोयनाहो धम्मपहं दरिसिऊण लोगस्स ।
अट्ठावयम्मि सेले निव्वाणमणुत्तरं पत्तो ॥ ८८ ॥

भरहो वि चक्कवट्ठी तिणसिव चइऊण रायवरलच्छी ।
जिणवरपहपडिवन्नो अब्बावाहं सिवं पत्तो ॥ ८९ ॥

एवं मए सेणिय तुज्झ सिट्ठा लोगट्ठिई पुव्वज्जणाणुच्चिण्णा ।
सुणाहि एत्तो विमलप्पहावा चत्तारि नामेहि नरिंदवंसा ॥ ९० ॥

इति पडमचरिए लोगट्ठिइउसममाहणाहिगारो नाम चउत्था उइसओ समत्तो ॥

प उ म च रिय म् .

NOTES.

CHAPTER I

पउमचरियम्=पद्म + चरितम् the story of पद्म which is the other name given to Rāma. So प. च. is the Jain version of Rāmāyaṇa. The first chapter gives, in short, the contents of the various chapters of the book. The first 34-35 verses are a sort of introduction to the whole book and to the first chapter. They contain the मंगल or salutary verses.

Verses 1-6 give the names of the 24 Tīrthakaras.

1 सिद्ध=Liberated beings. किञ्जर and उरग are the two kinds of Vyantara gods. दणुवद्=दनुजपति=lord of demons. भुवर्णिद्=भुवण+इन्द्र=lord of the universe i. e. kings. वन्द=वृन्द=group. परिमहियं=परिमहित worshipped. उत्सह=वृषभ, is the name of the 1st of the 24 Tīrthakaras, teachers of the Jain religious order from time to time. अवसप्पिणि=अवसर्पिणी=The aeon of decrease, measuring 6 Ārās, a measure of time. Time is supposed to be a material thing with two divisions, उत्सर्पिणी and अवसर्पिणी. In the उत्सर्पिणी, there is prosperity and growth like the serpent leaving its coil. In the अवसर्पिणी, there is decrease of everything like the serpent getting into its coil. तित्थयर=तीर्थकर=founder of the four orders i. e. (i) male ascetics, (ii) female ascetics (iii) laymen and (iv) laywomen. An epithet of the founders of Jain religion.

2. अजिय=अजित Name of the 2nd तीर्थकर. विजियकैसायं one who has conquered (विजित) the passions (कसाय=कषाय). कषायs are four in number:--(i) क्रोध anger, (ii) मान pride, (iii) माया deceit and (iv) लोभ greed. संभव the 3rd तीर्थकर. अपुणन्भव one who cannot have (अ) an existence (भव) again (पुनः). अभिनंदन the 4th तीर्थकर. सुमइ=सुमति 5th तीर्थकर. पउमभं=6th ती०. पउमसच्छायं=पद्मसच्छायं=having lustre (च्छाया) like that of lotus.

3. सुपास=सुपार्श्व 7th तीर्थकर. ससिप्रभ=शशिप्रभ or चंद्रप्रभ, 8th तीर्थकर. कुसुमदन्त=पुष्पदन्त the 9th तीर्थकर. सीयल=शीतल, the 10th. सेयंस=श्रेयांस and वसुपूज्य are the 11th and 12th तीर्थकरs.

4. विमल, अणंत, धर्म, शान्ति, कुंतुनाथ & अरनाथ are the तीर्थकरs mentioned in this verse. धम्मासय=धर्म+आश्रय=resort of religion. कसायमहन=कषाय+मथन one who churns or destroys (मथ् to churn) the passions. जियारि=जित+अरि one who had conquered the enemies. महाभाग=of great fortune.

5. मल्लि and मुणिसुव्रत are the तीर्थकरs coming next. मलिय=मर्दित rubbed; massaged; destroyed. भवोह=भव+ओघ=the stream of (ओघ) wordly life. तियसनाह=त्रिदशनाथ Lord of gods (त्रिदश). तिच्छ=तीर्थ=The period that passes between two तीर्थकरs. From the 2nd line of this verse, we come to know that the time of the story in question was in the epoch of the तीर्थकर, मुणिसुव्रत.

6. नमिनाथ, नेमिनाथ, पार्श्वनाथ and महावीर are the तीर्थकरs saluted in this verse. पास=पार्श्व. उरग=serpent. महाकणी=great hoods. पज्जलियं=प्रज्वलित=shining. उरगमहा...पज्जलिअं=looking bright by the jewel-like hoods of great

serpents. पार्श्वनाथ has, as his emblem, seven hoods of serpents on his head. And hence this adjective of पार्श्वनाथ. विलीण=destroyed. रयमल=dirt of Karma.

7. रिसि = ऋषि = sage. गणहर = गणधर = The principal disciple of तीर्थकर. अणगार=one who has not got a house (अगार); a houseless monk. लब्धमाहृष्य=लब्ध+माहात्म्य=one who has obtained (लब्ध) greatness. मणवयणकायगुप्ते=मन-वचनकायगुप्त=protected (गुप्त) in mind, body & speech. सिरसा=Ins. Sing. of शिरस् head. It is an irregular form formed on the analogy of Sanskrit formation. नमंस= to bow, to salute.

8. नामावलियनिबद्ध=नाम+आवलि+निबद्ध= containing in or bound in the line of name आयरियपरंपरागय=आचार्य+परंपरा+आगत =As it has come through the tradition of the teachers. वोच्छामि=वक्ष्यामि I will tell. अहानुपुर्व्वि=यथानुपूर्व्वम्. In due order; समासेण in brief.

9. तीर=शक् to be able. वणिज्ज=ज्ज is the termination of the absolutive; but it is used here for the infinitive. So वणिज्ज=वर्णयितुम् to describe. नीसेसं=निःशेषं= whole. मोक्षूण=मुक्त्वा=leaving; except. तिकालनाणं = त्रि+काल+ज्ञानं=knowledge of the three times. हव=भू=to be.

10. मुह=मुख=mouth. अच्छो=अच्छ=pure, clear. बहुवियप्प =बहु+विकल्पmuch or abundance of thought. उं is ordinarily the termination of the infinitive; but here it is used for the absolutive. धरिउं=धृत्वा having held. संखेवं=संक्षेपं=In short. उवइंटुं=उपदिष्ट=preached.

11. गंथ=ग्रंथ book. कालभाव=time and nature of things (भाव). रुसियव्व=रुषितव्य should be angry. यव्व and

इयन्व are the terminations of the potential participle.
बुधजण=बुधजण=wise people. परिहाणी loss.

12. विसमशील=विषम+शील=one who has uneven (विषम) character. दोस=दोष=fault; defect. गहण=ग्रहण=picking. तल्लिच्छ=तत्पर=Intent on; engrossed in. दोस...तल्लिच्छ=engrossed in picking the defects of others. तुट्ठ=तुष्ट=satisfied; pleased. सुभणिअ=सु+भणित=good saying. गेह्=ग्रह to take; to accept.

13. सवन्नु=सर्वज्ञ=one who knows all; omniscient. भासियत्थ=भाषित + अर्थ a thing which is preached. कइ=कवि=poet. भण्=to speak, to tell, to narrate. आगम=religious or sacred text. वज्ज=वज्र hard. सूइ=सूचि=needle. रिय=कृ to go. तन्तू=thread. रयण=रत्न=jewel.

14. परिसा=परिषद्=assembly. बहुवियप्प= बहुविकल्प=of various sorts. सक्क=शक्त=able. घेतुं=गृहीतुम् to take. हय=हत=struck.

15. कय=कृतम् made. एकमयं=एकमतम् of one opinion. तिहुयण=त्रि + भुवन=the three worlds. सुयधर=श्रुतधर=possessing scripture; learned in the scripture अम्हारिस=अस्मादृश=one like us. कीर=passive base of कृ=to be done.

16. जइ=यदि=if. वि=अपि=even. हु=खलु=indeed. दुग्गह-हिययो=दुर्ग्रहहृदयः one whose mind is possessed of evil things; one of perverse mentality. कूढ=कूट deceit; the source of pain or misery. कवड=कपट fraud or deceit. मेहावी=मेधाविन् wise, clever. संपइ=संप्रति now. सनुद्धिविद्वानु-सारण=स्वबुद्धि+विभव+अनुसारण. according to the ability (विभव) of one's intellect,

17. रोगाङ्गण = रोग + आकर्ण = covered with or full of diseases. जीय = जीव life. तडिविलसियं = तडित् + विलसित = the flash of lightning (तडित्). अणिच्च = अनित्य = momentary. नवरं = but. कव्व = काव्य = poetry. ससिसूरगहचक्र = शशि + सूर्य + ग्रह + चक्र the Moon, the Sun and the group (चक्र) of constellations (ग्रह).

18. तम्हा = तस्मात् = so; therefore. निययं = नियतं always महइमहा = महा + अतिमहा = great and greater. पुरिस = पुरुष = men. कित्तणुच्छाह = कीर्तन + उत्साह = zeal or enthusiasm of praising (कीर्तन). कायव्व = कर्तव्य = should be done. अत्ताणं वेदमाणेण = आत्मानं वेदयता by one who knows the self.

19. कण्ण = कर्ण = ear. सासण = शासन = creed, doctrine. सुह-पुण्ण-भ्रुति + पूर्ण full of hearing; engrossed in hearing. विदूग्ग = विदूषक = jester. दारुमय = of wood (दारु). निम्मविय = निर्मापित = made, produced.

20. उत्तमंग = उत्तम + अंग = best limb; head. घुम्म = घूर्ण = to wander. सामन्न = धामण्य = asceticism. वण्णण = वर्णन = description or praise. रहिय = रहित without; devoid of. नालियरकरंकय = नालिकेर + करंक = shell of a cocoanut (नालिकेर). (Marathi नारळ).

21. जिण = जयति निराकरोति रागद्वेषादिरूपान् अरातीन् इति जिनः one who completely subdues internal enemies such as passion and hate. दरिसणुज्जय = दर्शन + उद्यत = ready to see or salute. सुपसत्थ = सु + प्रशस्त good. मिच्छत्तमइलिया = मिथ्यात्व + मलिनीकृता = soiled by wrong faith. वित्तयर = चित्रकार = painter.

22. कहाणुरत्त = कथा + अनुरक्त attached to the story or talk. कन्तिसंजुत्त = कान्ति + संयुक्त full of lustre. सिलेस = श्लेष्मन् phlegm. कज्ज = कार्य = aim; purpose. वयणबंध = वदनबंध = construction of mouth.

23. नासिया= नासिका=nose. किं कीरइ=किं क्रियते=what can be done; what is the use of. ससुगन्धगन्ध=smell (गन्ध) with (स) fragrance (सुगन्ध); fragrant smell लुब्ध=लुब्ध=greedy for; attached to. जान=ज्ञा to know.

24. उल्लाव=उल्लाप talk. ओट्ठ=ओष्ठ=lips. जल्लगा=जलौकस्=one that sucks impure blood; A kind of two-sensed creature. सरिस=सदृश् like. सम=like.

25. समय=doctrine; scripture. दुव्वयणतिक्खधारा=दुर्वचन+तीक्ष्ण+धारा=having a sharp edge (धारा) in the form of bad words. सेस=शेष=the rest. छुरियव्व=छुरिका इव=like a knife.

26. पहाण=प्रधान=Important, prominent. तत्तिष्ठ=(D) तत्पर=engrossed in; attached to. अन्न=अन्य=other, rest. विलं=hole. भण्ण=passive base of भण्; to be said or called. भरियं=भृतं=filled. दंतकीड=दंतकीट=worms in the form of teeth.

27. पढ=पठ=to learn, to study. सुण=शृ=to hear, उज्जम=उद्+यम् to try. सत्ती=शक्ती=strength, power. सिप्पिय=शिल्पिन्=artist. कय=कृत=made, prepared.

28. सव्वायरेण=सर्व+आदरेण=with all respect, respectfully. उज्झल्लण having abandoned (उज्झ् to abandon). मूढत्तं=मूढत्व=foolishness. तं is the termination of the abstract nouns. नयमइ=नयमति=of right mind. भत्तिजुत्त=भक्ति+युक्त=possessed of devotion.

29. तुंग=high. गय=गज=elephant. मग्ग=मार्ग=path. परंपरा=tradition. कुंजर=elephant. गम=गम=approach.

30. गयमय=गजमद rut of the elephant. महुयर=मधुकर=bee. पयट्ट=प्रवृत्तः started, set out. लोळय-लोळय, greedy of.

31. सुत=सूत्र=religious, sacred texts. रचय=रचित=composed. गाहा=गाथा=verse; stanza. पायडफुडर्थं=प्राकृत+स्फुट+अर्थ with the meaning simple (प्राकृत) and clear. विमल=a reference to the name of the author. निसाम=नि+शम् to hear.

32. The seven objects or topics (अहिगार=अधिकार) of the book are mentioned in this stanza They are:—
 (i) The origin of the world; (ठिइसमुप्पत्ती=स्थितिसमुत्पत्तिः)
 (ii) Origin of the different races (वंस=वंशसमुत्पत्तिः).
 (iii) पत्याण=प्रस्थान (Rāma's departure in the forest).
 (iv) रण=fight; battle with Rāvaṇa. (v) लवकुसुप्पत्ती=लव + अंकुश + उत्पत्ति=birth of लव and अंकुश (कुश in the Brahmanic version). (vi) अणेयभव=अनेकभव=The various existences. (vii) निव्वाण=निर्वाण=going to liberation. This book is called a पुराण by the author.

33 चेदिठय=चेष्टित gesture; act; life. इणं=इदम् this. त्रिसला=त्रिशला name of महावीर's mother. सुअ=सुत son. संखेवओ=संक्षेपतः in short.

34. पवरठाणं=प्रवर+स्थान excellent place. विउलगिरी=विपुलगिरी a mountain named विपुल. मत्थअ=मस्तक top, head. इन्द्रभूइ=इन्द्रभूति name of the 1st and foremost disciple of महावीर. कहिय=कथित told. The story in the book was narrated by इन्द्रभूति to a king by name श्रेणिक.

35. From here to the end of this chapter a short summary of the contents of each chapter is given. कुलगर=कुलकर king or governor of the Jugaliyās. अहिसेय coronation; bathing ceremony. On his birth, वृषभ was taken to the mountain मन्दार and was bathed by the gods.

36. अतिनाशन=अर्ति+नाशन capable of destroying the trouble or misery केवलुम्भव=केवल+उद्भव rise of omniscience. अइसय=अतिशय excellence. कुसुमोहवृष्टि=कुसुम+ओघ+वृष्टि shower of the streams of flower.

37. मोक्ख=मोक्ष Liberation. भरह and बाहुबलि were the sons of ऋषभ. They faught against one another. संगम=संग्राम battle. जहावत्तं=यथावृत्तं as had happened.

38. जाई=जाति caste. कुतित्यगण=कुतीर्थगण groups of false believers. विजाहरवंस=विद्याधरवंश race of the विद्याधरs, a kind of semi-divine beings.

39. उवसग=उपसर्ग trouble, disturbance, annoyance, affliction. विजाहरण=विद्याहरण loss of the learning.

40 अजियस्स उप्पत्ति birth of अजित the second तीर्थंकर (ch. 5). समोसरण=समवशरण an assembly of 12 kinds of audience on the arrival of a तीर्थंकर, where there is a divine arrangement of seats.

41. ठाण=स्थान place; abode. वर=boon. सामण्णनिव्वाण=भ्रामण्यनिर्वाण asceticism and liberation. The 60000 sons of Sagara brought the river Gauges on the earth. For this, they were killed. Hearing this, Sagara was grieved, renounced the worldly life and was in the end liberated.

42. जम्मण=जन्मन् birth. विहव=विभव glory. कित्तण=कीर्तन description; praise. पवत्तण=प्रवर्तन industry; movement. नायव्व=ज्ञातव्य should be known. The deeds and previous life of महारक्खस and other details about the demon race are described in the 5th chapter.

43-46. There was a विद्याधर monkey-race at पातालपुर. The king there was one by name Kikkindhi. He had a younger brother named Andhaya. This Kikkindhi was on friendly terms with the ruler of Lankā. There was another Vidyādhara race at Ratha-nepur-Chakravālapura. Asañivega was the king there. He had two sons-Vijaya-sinha and Vijjuvega-and a daughter श्रीमाला. At the स्वयंवर ceremony, Sirimālā chose Kikkindhi. This was not approved by Vijayasinha. A fight ensued in which Andhaya was killed. Kikkindhi was taken to पातालपुर by the ruler of Lankā. Kikkindhi then founded another town, Kikkindhipura by name, on the top of the mountain Mahu. Another king Sukesha, son of Tadikesa of Pāyālankārapura, had three sons-Māli, Sumāli and Mālavanta. They invaded Lankā where Nigghāa was ruling at that time. Nigghāa was killed and Māli took possession of Lankā. This is the topic of the 6th chapter which is summarised in verses 44-46.

43. वाणरकेतु = वानरकेतु one who has the emblem of monkey on the banner. The monkeys in the पद्मचरियम् are supposed to be the Vidyādharas having the emblem of monkeyes. तडिकेसिस्स य चरियं Life of Taditkesin. उदहिकुमारेण सहियस्स along with that of Udahikumāra. Taditkesin was the king of Lankā. Once when he was moving about in the garden along with his wife, she was struck by a monkey which was

immediately killed by Taditkesin. Due to its merit, that monkey was born as the Udadhikumāra god, came down and enlightened the king. This also is narrated in the 6th chapter.

44. खेयर=खेचर sky-rover; Vidyādhara. वहण=वध killing; death. कोवण=कोपन anger.

45. अन्धयवह death of Andhaka. पवेश=प्रवेश entrance. तइया=तदा then; at that time. निवेश=निवेश establishment; founding. उवरि=उपरि on; above.

46. बलमहन्त=बलमहत् one who is great on account of the strength or army. हेउ=हेतु cause. संपया=संपद् wealth; prosperity. विउल=विपुल plenty; abundant.

47-50. Chapter 7 which is summarised in verses 47-50 gives the following details:--Sahasāra was the king of Rathanepur-Chakravālapura. Indra was his son. Māli fought with him and died. Sumāli, Mālavanta and their army had again to take shelter of Pāyālapura.

Dhanada or Vesamaṇa was appointed the Governor of Lankā, by Indra. This Dhanada was the son of a demi-god by name वीससेण from his wife Kosiyā who was the daughter of Vyomabindu. This Vyomabindu had another daughter by name Kekasī who was given to Rayaanāsava, son of Sumāli. Rayaanāsava had gone to a garden Kusumāsava for accomplishing some lore. He accomplished it and founded a town, Kusumantaya by name, near that very garden. Rayaanāsava had from his wife Kskasī three sons—Dasamukha, Bhānu-

karṇa, and Bibhīṣaṇa—and one daughter Chandanahā. Once when Rāvana was playing, he saw Vesamana going by the sky with all his glory. He asked his mother about it. She told him all the previous history of his grandfather's death and the loss of Lankā. At this, Rāvana went to the forest for accomplishing some विद्या. There, he was much troubled by Anādhya the presiding deity of Jambudwīpa. But he came out of all this unscathed and got the desired विद्या. Sumāli came to him and once more reminded Rāvana of their loss of Lankā and also of a prophecy that Rāvana would get back Lankā, the town of their race.

47. वेयड्ढ=वैताड्य A mountain of this name. दक्खिण=दक्षिण southern. सेढी=श्रेणी row; range of mountain. The mountain Vaitādhya is 25 yojanas high, 50 yojanas wide and is situated in the centre of Bharata-kshetra. It has nine peaks. To its south and north, there are two rows of Vidyādhara on it and in them there are also their cities. It contains two rows of Abhiyogika gods with their dwelling places. सामित्त=स्वामित्व ownership; Lordship; Mastery.

48. जुज्झ=युद्ध fight; battle. कुसुमन्तवरुज्जाण=कुसुमान्त+वर+उद्यान=An excellent garden by name Kusumānta where Rāyaṇāsava, Sumāli's son, went for accomplishing विद्या.

49. संजोग=संयोग Union; Marriage. निंदरिसण=निदर्शन seeing सुमिण=स्वप्न dream. Some dreams were seen by

Kekasī before the birth of Rāvana. जणन = जनन birth.
 दहमुह = दशमुख Another name of Rāvana. समुवासण = समुपासन
 worship; service; propitiation.

50-53. Verses 50-53 give the contents of the eighth chapter which can be summarised in brief as follows:—

Rāvana married Mandodari. He also happened to see some Vidyādhara girls and got them after fighting with the Vidyādharas. Bhānukarṇa or Kumbhakarṇa picked up quarrel with Vesamaṇa, the nominee of Indra, and governor of Lankā. In the fight that ensued, Vesamaṇa was defeated and he became a monk. On his way to Lankā, Daśamukha saw the temples on a certain mountain and asked Sumāli about them. Sumāli told him how they were erected by a king named Hariṣeṇa and his full life also. On the way Daśamukha had an encounter with some elephant named Bhuvanālankāra which was controlled by him. Daśamukha got news of how Rikkharaya and आदित्य, of the monkey race, failed in their attempt to take away Kikkindhi from the hands of Yama, the nominee of Indra. He was also requested by the messenger of रिकखरय and आदित्य to help them in their plight. रावण complied with the request, defeated Yama and gve back Kikkindhi to रिकखरय and some other town to आदित्य. Then he entered and took possession of लंका along with खरदूषण, his sons and other near relatives.

50. खोह=क्षोभ agitation; perturbation; trouble. जक्ख=यक्ष demi-god. अणाडिय=Name of the presiding deity of Jambu-dwīpa. आगम=arrival. लभ=gain. मन्दोदरी=मन्दोदरी name of Rāvana's wife. कन्या=कन्या a girl; daughter. निरिक्खण=निरीक्षण seeing; observation; examination.

51. धणय=Another name of वेसमण, who was appointed lord of Lankā by Indra, the sovereign king of Vidyādhara at रथनेपुरचक्रवालपुर. When he was defeated by Rāvana, he became a monk and practised penance. भाणुकण, another name of कुम्भकर्ण. चरिय=चरित act. रण=fight. तव=तपस् penance.

52. पुण्य=पुण्यवत् meritorious. पावमहण=पापमथन capable of destroying sin.

53. गहण=ग्रहण catching. मत्तमहागज=मत्त+महागज intoxicated big elephant. नामधेय=name. ठाणं जमत्स लद्धं रिक्खरया इच्चकिक्किन्धी=This is a faulty construction. The whole clause stands for:—रिक्खरयाइच्चहिं किक्किन्धी लद्धा. The acquisition of Kikkindhi, Yama's place, by रिक्खरय and औदित्य.

54-55. Verses 54 and 55 give the contents of the 9th chapter of which the following is the summary:—

दशमुख's sister चंद्रनखा was carried away by खरदूषण. Daśamukh wanted to attack the town of पायालंकारपुर; but, was prevented by मन्दोदरी. Chandoyara, a विद्याधर left his wife अणुराहा and married वालि's sister श्रीप्रभा. दशमुख had asked her hand in marriage for himself. This request was rejected by वालि. वालि gave up the kingdom and crowned सुग्रीव on the throne. वालि became.

the ascetic. When रावण was going by the sky on the top of the mountain अष्टापद, the motion of his car was checked as वालि was practising penance there. रावण became angry and tried to mortify वालि by destroying the mountain itself. But in this also रावण was defeated by the power of वालि's penance.

54. दूषण=खरदूषण a विद्याधर who carried away रावण's sister चंद्रनखा. चन्दोयर=name of a विद्याधर who married वालि's sister. अणुराहा=Name of Chandoyar's wife. संघट्ट=contact; touch.

55. सिरीसमागम=श्री+समागम Union with glory. पव्वज्जा=प्रवृज्या entering into ascetic order. अट्ठावयनग=अष्टापद+नग A mountain by name Astāpada.

56-57. Sugrīva was married to Tārā who was coveted by another Vidyādhara named Sāhasagati who was killed afterwards. When Rāvana was marching against Indra, he came across Sahassakirāṇa, who interrupted him in his worship by sporting in the river Yamunā along with his wives. He was captured by Rāvana and was released at the request of Sahassakirāṇa's father, who was a monk. After his release, Sahassakirāṇa also became a monk and informed this to Anaraṇṇa, the king of Ayodhyā. (ch. 11.)

56. साहसगड्ड=Name of a Vidyādhara who loved Tārā. संताप=संताप=Affliction; torment. गम=गमन Going.

57. अणरण्ण=Name of the king of Ayodhyā. सहस्सकिरण=Name of the king of Māhesara. वेरग=वैराग्य=aversion to worldly life. जज्जनास=यज्जनाश=Destruction of

the sacrifice. A sacrifice begun by King Maruya was destroyed by Rāvana. महुपुत्रभवकलाण=मुधु+पूर्वभव+आख्यान Narration of the previous life of Mahu, to whom Daśamukha's daughter was given in marriage. अहिलास=अभिलाष desire; attachment.

57-58. (ch. 12) दशमुख gave his daughter in marriage to महु prince of मथुरा. Once when दशमुख had been to the mountain अष्टापद, he received a rude treatment from नलकुव्वर, a लोकपाल appointed by king Indra. By the help of the science obtained through उवर्मा, Nalakuvara's wife, who fell in love with रावण, he was able to defeat Nalakuvara. He then defeated Indra also. दशमुख went to the mountain मन्दार and returned.

58. लच्छिनाश=लक्ष्मीनाश Destruction of the glory or fortune. मन्दर name of the mountain Meru. नियत्तन=निवर्तन Return. महारिसि=महर्षि great sage. नियमग्रहण=नियम+ग्रहण Acceptance of vows. रावण took vows from the sage Anantavīrya केवलुप्पत्ति=केवल+उत्पत्ति acquisition of omniscience. हणुय=हनूमत्-मारुति. समुब्भव=समुद्भव origin; birth. The account of हनूमत्'s birth as given in the 16th chapter is very strange. It is as follows:—रावण was engaged in fight with वरुण. खरदूषण was taken captive by वरुण's sons. रावण, then, asked for help from प्रल्हाद, पवनंजय's father. पवनंजय, instead of his father, goes to रावण He had given up his wife for many days. But when he started for the battle, he repents for it and one night came back to enjoy his wife. His arrival

from the camp was not known by anybody. अंजना conceived a child and delivered हनूमत्.

60. दरिसणसिणेह=दर्शन + स्नेह love at the sight. Maheन्द्रa, the विद्याधर king, saw प्रल्हाद on the mountain अष्टापद and offered his daughter अंजना in marriage to पवनंजय, प्रल्हाद's son. उज्झण Abandoning. पवनंजय was insulted by अंजना's maidservants and so he left her.

61. अंजना was banished from her husband's home for conceiving a child in the absence of her husband. She then went to her father who did not receive her. So she entered a forest where she gave birth to Hanūmat. She met her maternal uncle प्रतिसूर्य in the forest. He took them to his town named हणुरुह where Hanūmat was brought up. सिट्ठ=शिष्ट narrated. हणुयपरम्भवसमूहसंबंध=हनूमत्+परभवसमूह+संबंध relation of the group of previous existences of Hanūmat. This was told by an ascetic whom अंजना met in the forest. सूई=सूति nourishment; upbringing.

62. When पवनंजय returned from the battle, he came to know that his wife was sent out of home. He went out to search her. Being unable to find her, he stayed in the forest Bhūtā, where he was found by his father and maternal uncle. He also met his wife there. (ch. 18). भूयाडवी=भूता + अटवी Forest by name भूता. दरिसणोसवसुह=दर्शन+उत्सव+सुख happiness of the festival of sight; happiness and joy at the sight.

63. हनूमत् goes to the help of रावण and fights with वरुण who is defeated. रावण gets the kingdom.

(ch. 19). दारुण=fierce. रज्ज=राज्य kingdom. महाबल=name of वरुण. उत्सेह=उत्सेध the height. अन्तर=the interval between the two Tīrthankaras.

64. The information about the various Tīrthankaras, sovereign kings, बलदेव्स, वासुदेव्स, their enemies, the height of the Tīrthrnkaras and the interval between them—all this is the topic of 20th chapter. बलकेसव=mythological persons in Jainism such as बलदेव्स and केशव s. पडिसत्तु=प्रतिशत्रु enemy; adversary. चेष्टिठय=चेष्टित Act. चक्रवाटि=चक्रवर्तिन् a sovereign king. वरसंपया=वर+संपत् wealth of boons.

65. दसरहरज्जुप्पत्ती=दशरथ+राज्य+उत्पत्ति origin of the kingdom of दशरथ. संवेगसमावन्न=संवेगसमापन्न one in whose mind the desire of renouncement is born. दिक्खा=दिक्षा renouncement of the world; taking initiation.

66 सत्तुनिहण=शत्रुघ्न one of the four sons of दशरथ. At this stage, there is some diversion from the epic रामायण. सीता is the natural-born daughter of her mother, along with a twin brother who was named भामंडल. This brother of सीता, as soon as he was born, was carried away by his enemy in the previous birth and was abandoned in a forest. From there he was picked up by a विद्याधर named चंद्रगति who had no issue. He brought up this child. सोगसंबंध=शोकसंबंध the relation of sorrow सीता's mother lamented for the loss of the child.

67. Once नारद was insulted by सीता's servants. In order to take revenge of this नारद drew a picture

of सीता and placed it in a garden where it was noticed by भामंडल, सीता's brother, who was brought up by the विद्याधर. He fell in love with the person in that picture. The विद्याधर चंद्रगति managed to carry away जनक who was let loose on his promising to give सीता, who was already betrothed to राम, in marriage to one who would bend the वज्रावत bow. This was a device of the विद्याधर चंद्रगति for obtaining सीता for भामंडल. But at the time of the स्वयंवर ceremony, none but राम was able to bend the bow. (ch. 28). लिहण=लेखन writing; drawing मूढत्त=मूढत्व infatuation. सयंवरत्थं=स्वयंवरार्थम् for the sake of the ceremony of the self-choice of the husband. चावरयण=चापरत्न the jewel-like bow.

68. निव=नृप king. पासे=पार्श्वे by the side of. मुणिसव्व-भूयसरण=मुनि+सर्वभूतशरण्य the ascetic by name सर्वभूतशरण्य in whose presence दशरथ became a monk (ch. 29). ववगय-भवाण कहणं=व्यपगतभवानां कथनं narration of the previous lives. भामंडल told the account of his previous lives to चंद्रगति (ch. 30). समागम meeting (of भामंडल with सीता.)

69. वरस्स लंभ=वरस्य लंभः fulfilment of the boon. विदेस=विदेश foreign country. राम along with लक्ष्मण and सीता left अयोध्या and went to foreign countries. (ch. 31).

70. From here, we are given a description of the various encounters of Rāma in the course of his journey on which he set out after his banishment. वज्रकण्णनरवइविचे-ट्ठिय=वज्रकर्ण+नरपति+विचेष्टित Act of king Vajrakarṇa. He was a feudatory king of another who once wanted to harass Vajrakarṇa for his supposed act of impudence. Rāma

came to know this through somebody. He, along with Laxmaṇa and Sītā, went to Vajrakarṇa who welcomed them very well. For this act of welcome, Rāma sent Laxmaṇa against Vajrakarṇa's enemy. Laxmaṇa defeated him. Laxmaṇa was offered many girls for his act of bravery. (ch. 33). वरकुमारिंभ=The gain of excellent girls. वसिंकारुद्रभूर्ई=रुद्रभूति+वशीकरण subjugation of Rudrabhūti. Rudrabhūti was a Mleccha who had kept in bondage a king by name Vālikhilla. Rāma and Laxmaṇa released Vālikhilla from his bondage. (ch. 34).

71. In the course of their wanderings, Rāma, along with Sītā and Laxmaṇa, went to the house of a Brahmin in the town of Araṇa. They were insulted there. So just near Araṇa, a magic-town Rāmapuri was founded by a deity for the use of these three (ch. 35). अरणुगामासन्ने रामपुरिनिवेशण=अरण+ग्राम+आसन्ने रामपुरिनिवेशण founding of Rāmapuri near the town of Araṇa. वणमाला-संजोय=वणमाला+संयोग union with Vanamālā. Vanamālā was a princess who had fallen in love with Laxmaṇa. But she was betrothed to some other prince. So she went to a secluded place and uttered her determination to kill herself. Laxmaṇa happened to hear this at which he accepted her. This was approved afterwards by Vanamālā's father (ch. 36). अइविरियसमुन्नइ=अतिवीर्य+समुन्नति=elevation of Ativīrya. Ativīrya rose into rebellion against Bharata. He went to Rāma for begging his help against Bharata. But the former, instead of helping Ativīrya, humiliated him. (ch. 37).

72. लाभो जियपडमाए=लभः जितपद्मायाः getting of Jitapadmā. Jitapadmā was a princess who was to be married to one who would endure the blows of her father. Laxmaṇa did this and got the princess. (ch. 38.) कुलदेसविह्वसणाण उवसरंगं=कुलभूषणदेशभूषणयोः उपसर्गम्=trouble to Kulabhūṣaṇa and Deśabhūṣaṇa. They were two brothers. In their childhood, they were given in charge of a teacher for their education. When they were entering the palace after completing their education, they fell in love with their own sister whom they could not recognise. Both of them wanted to marry the girl. when they came to know their relation with the girl, they went to the forest and became monks. While practising penance, they had to suffer many hardships from a god who was their enemy in the previous life. At that time, Rāma and Laxmaṇa went there and freed them from danger. The two monks got omniscience and were liberated (ch. 39). The place where this is supposed to have happened is called Vamśagiri, modern Kunthalagiri. It is a place in the Taluka of Vāsi in the Nizama's territory. It is nearly 20 miles from Bārsi, a station on the B. L. Ry. जिणहरकरण=जिनगृहकरण building a temple of the Jina. At the place where Kulabhūṣaṇa and Deśabhūṣaṇa were liberated, some temples were built by the king of that place by the order of Rāma. (ch. 40).

73. दाणविभव glory of charity or gift. जडायुणो नियमलद्धमाहप्प=जटायोः नियमलब्धमाहात्म्य the greatness of Jatāyū

obtained by the vows. Once Sītā gave food to some ascetics. Jaṭāyu saw this and fell at the feet of these sages. They enlightened him and he took vows from them. (ch. 41). संवृकविवायग=संवृक+व्यापादन slaying of Shambūka. He was the son of Kharadūṣaṇa born from Chandanahā, Rāvaṇa's sister. He was killed by Laxmaṇa (ch. 43).

74. केगसिपुत्तागमन=केकसी + पुत्र + आगमन arrival of the son of Kekasī i. e. Rāvaṇa. खरदूषणाविग्रह=खरदूषणविग्रह quarrel with Kharadūṣaṇa. When Shambūka was killed, Rāvaṇa and Kharadūṣaṇa came with their armies to fight with Rāma and Laxmaṇa. When Laxmaṇa was engaged in fight, Rāvaṇa, by his magic power, caused Rāma to go there and thus carried away Sītā. (ch. 44). The reader will notice here that the incident of the golden deer in the Rāmāyaṇa is cleverly omitted. The author wants to show Rāma as the follower of Jainism and as such Rāma would not kill a deer.

75. विराहिय=विराधित Name of a Vidyādhara, son of Chandoyara and Anurāhā. He was an enemy of Rāvaṇa. He came to the help of Laxmaṇa who was fighting with Kharadūṣaṇa. He fought with Kharadūṣaṇa's army and killed it. (ch. 45). रयणजडिविज्जनास=रत्नजटि + विद्यानाश destruction of the power of magic of Ratnajatin. Ratnajatin saw Rāvaṇa carrying Sītā and tried to obstruct him. In his attempt to do so, he was killed by Rāvaṇa.

76. साहसगदस्स व वहो=साहसगतेः च वधः death of Sāha-sagati. He assumed the form of Sugrīva and wanted to pollute the chastity of Tārā, wife of Sugrīva. He was killed by Rāma. पडिवत्तिकारणं लंभं=प्रतिपत्तिकारणं लंभम् the gain of news. The news of Sītā's loss was informed to Rāma by Bhāmandāla who got it from Ratnajatin. (ch. 48). मिलणं विद्दीसणेण=मेलनं विभीषणेन (सह) coming in contact with Bibhīṣaṇa. विज्जावलकेसिसंपत्ती=वलकेशव + विद्या+संपत्ति acquisition of science by Rāma and Laxmaṇa.

77. कुम्भयण्णइन्दइ=कुम्भकर्ण + इंद्राजित् Kumbhakarna and Indrajit, brother and son respectively of Rāvaṇa. मुयंगपांसेसु बंधण=भुजंगपाशेषु बंधनं binding by the noose of serpents. सत्तिपहार=शक्तिप्रहार blow of the magic. Laxmaṇa was struck by the magic released by Rāvaṇa. विसझागम=विशल्या + आगमन arrival of Viśalyā. Viśalyā revived Laxmaṇa from the swoon.

78. पाडिहेर=प्रातिहार्य the miracle.

79. चकुप्पत्ती=चक्र+उत्पत्ति acquisition of the wheel or the disc. With the help of this, Laxmaṇa killed Rāvaṇa. पलाव=प्रलाप cry; lament.

80. साएयपुरी=साकेतपुरी name of Ayodhyā.

82. सिरिवच्छालीढदेहधारी=श्रीवत्स + आलीढ+देह + धारिन् one who has a body licked by Shrivatsa—an auspicious sign; one who has the mark of Shrivatsa on his body.

83. महुरापुरी=मथुरापुरी The town of Mathurā. सीया-निव्वासण=सीता+निर्वासन driving out or banishment of Sītā.

84. जेरुण=जित्वा having conquered. पियरेण संमं=पित्रा सह with the father.

85. नाणुप्पत्ती=ज्ञान+उत्पत्ती Acquisition of knowledge. भासणभवोह=विभीषण+भव+ओष the stream of Bibhīṣaṇa's existences of former births.

86. तवोविहाण=तपोविधान practice of penance. भामंडल-दुग्गइ=भामंडलदुर्गति bad existence of Bhāmandala. He suffered a bad death.

88. पुव्वभवदेवजणिया निगन्था दिक्खा=पूर्वभवदेवजनिता निर्ग्रन्था दीक्षा the initiation of a Nirgrantha ascetic caused by a god who was related in the previous birth. On the death of Laxmaṇa, Rāma was enlightened by a god. निव्वाणगमण=निर्वाणगमन=going to liberation; attaining liberation.

90. पच्छा=पश्चात् afterwards. साहव=साधु good man. उब्भासियं धरियं=उद्भासितं धृतम्=held lustrous; made clear. एत्ताहे=इदानीम् now. विमल name of the author of Pauma-chariyam. गाहानिवद्धं कयं=गाथानिवद्धं कृतम् composed in verses. पायडफुडं=प्राकृतस्फुटम् simple and clear; clear in prakrit verses. पवित्तक्खरं=पवित्र+अक्षरं anything in which the words are holy; holy and indestructible. सुतविहाण=सूत्र+विधान laying down (the plan) of the book. उद्देश=उद्देश chapter. समत्त=समाप्त finished; completed.

CHAPTER II.

1. मंडिअ=मंडित adorned.

2. गाम=ग्राम village. पुर towu. खेड=खेट a town with earthen rampart. कंबवड=कर्बट a town encircled by a low rampart. मडंअ a city with has no habitation surround-

ing it upto to a distance of one yojana. दोणीमुह=दोणमुख a town which has both the land and sea routes. गो=गौ cow. महिसि=महिषी she-buffalo. वलवा=वडवा mare. सीमपह=सीमापथ the range or the line of the boundary.

3. सत्याह=सार्थवाह leader of the caravan. सेट्टि=भ्रेष्टिन् merchant. गृहवद्=गृहपति house-holder. कोटुम्बिय=कौटुम्बिक head of the family or village. कणग=कनक gold. रयण=रत्न jewel. मोत्तिय=मौक्तिक pearl. कोट्ठार=कोष्ठगार storehouse.

4. विन्नाण=विज्ञान art; science. वियक्खण=विचक्षण clever.

5. नड=नट actor; dancer. नट्ट=नृत्य dancing; acting. music. लंखय=लंखक an acrobat. सद्दाल=शब्दवत् possessing noise. आल is a possessive termination. नाणाहार=नाना+हार Many garlands or necklaces. पसाहिय=प्रसाधित adorned; decorated. भुज्जाविज्जन्त=भोज्यमान being made to eat. पहियजण=पथिकजन travellers.

6. विवाहुसववियावडो=विवाह+उत्सव+व्यापृतः engaged in the marriage festival. तत्तिल्ल=तत्पर intent or engrossed in; attached to.

7. पुक्खरणी=पुष्करिणी a pond having lotuses. सर=सरस् lake. परचक्क=परचक्र invasion of the enemy. मारि disease. तक्कर=तस्कर thief. दुब्भिकख=दुर्भिक्ष famine. सुइओ=मुदित happy; delighted.

8. पायारुम्भडविशालपरिवेढ=प्राकार+उद्भट+विशाल+परिवेष्टन (that) which was surrounded by a big and extensive rampart.

9. धवल white; best. अट्टालय=अट्टालक turret. कलंक spot; bamboo; house built of bamboo. फलिहा=परिखा ditch. कविसीसय=कपिशिर्षक a hole in the wall of a fortification resembling a head of a monkey.

10. भण्डसार=भांडसार choice goods or ornaments. थलय bower. वणियजणुल्लाव=वणिग्जन + उल्लाव talk (उल्लाव) of the merchants.

11. भवर्णगणचचण=भवन+अंगण+अर्चन worship (अर्चन) of the court-yard (अंगण) of the house (भवन). मरगय=मरकत emerald. माणिक्य ruby. कब्बुरिअ=कर्बुरित variegated. अंगुरय=अंगुर a kind of sandal wood; aloe wood. तुरक=तुरक a kind of incense; benzoin.

12. चेइयघर=चैत्य+गृह temple. आराम pleasure garden. उज्जाण=उद्यान a place where common people go for celebrating a festivity. काणण=कानन a garden. सरसि=सरसी a big lake. दावी=वापी well. वप्पिण (प) field. आलोव=आलोक sight; appearance.

13. चच्चर=चत्वर a place where more than four roads meet. चउक्क=चतुष्क a square where four roads meet. पेच्छणय=प्रेक्षणक any sight worth seeing; drama etc. अक्खलिय=अक्खलित unfaltering; without any error or blunder; faultless सत्थ=सार्थ group of people.

14. आवास Abode. अमरपुर town of gods. सोहा=शोभा beauty.

15. वेसमणो=वैश्रमणः the god of wealth. पच्चक्ख=प्रत्यक्षः visible; incarnate

16. भमरंनिमनिद्धकेसो=भ्रमरनिभस्त्रिगधकेशः one whose hair is glossy or oily like (निभ) the bees. वियसियवरपडमंसरिस-मुहसोहो=विकसितवरपद्मसदृशमुखशोभः one whose beauty of the face (मुखशोभा) is like an excellent (वर) lotus (पद्म) which is bloomed (विकसित) घणपीणकटिणखन्धो=घन+पीण+कटिण-स्कन्धः one whose shoulders are fully developed (घन);

fleshy (पान) and hard. थोरोन्नयदीर्घबाहुजुओ=थोरोन्नतदीर्घबाहुयुगः one whose pair of arms (बाहुयुग) is big, well shaped and long; or थोरोन्नतदीर्घबाहुयुतः one who is possessed of (युत) a pair of arms which is big, well shaped and long.

17. वित्थिण्णपिहुलवच्छो=विस्तीर्ण + पृथुल+वक्षः one who has extensive and broad chest. करयलसमगिज्झललियतणुमज्झो=करतलसंगृह्यललिततनुमध्यः one who has a handsome (ललित) and slender (तनु) waist which can be grasped by the palms. मयरायसरिसकट्टियड=मृगराजसदृशकटितटः one who has the loins like those of a lion (मृगराज). समहियवरहत्थिहत्थोरु one who has big (समधिक) thighs (ऊरु) like the trunk of an excellent elephant (वरहस्तिहस्त).

18. कुम्भवरचारुचरणो=one who has beautiful (चारु) feet (चरण) like those of an excellent tortoise (वरकूर्म). सोवणियपव्वओ=सौवर्णिकपर्वतः a mountain of gold. दिप्पन्त=दीप्यमान shining. सोमवयणो=सौम्यवदनः one who has a calm face. सलिलनिही=सलिल+निधिः store of water; ocean.

19. नरिन्दविज्ञानानागमाहप्प=नरेन्द्रविज्ञानज्ञानमाहात्म्य the greatness of learning and knowledge of the king; the great learning and knowledge of the king. सम्मतलद्धबुद्धी=लब्धसम्यक्त्वबुद्धी one who has obtained the inclination to right faith. गुरुदेवयपूयणसमत्थो=गुरुदेवतापूजनसमर्थः one who is capable of worshipping the preceptors and the deities.

20. विविहकलागमकुसलो=विविध+कला+आगम+कुशल one who is clever in the various arts and sciences (आगम). माणव=मानव human being. भण्ण=भण् to describe.

21. भरह्वास=भरतवर्ष the continent of Bharata; one of the seven continents into which Jambudwīpa-the

human world— is divided. कुंडगाम=कुंडग्राम name of a town. गुणसमिद्ध=गुणसमृद्ध full of or rich in qualities.

22. कलिय=कलित possessed of. भज्जा=भार्या wife. तिसला= त्रिशला name of the queen of Siddhārtha, king of Kundāgrāma. आयाओ=आयातः came. चरिमसमय the time of the last birth.

23. आसणकंप Shaking or trembling of the seat. समुच्चलिय=समुच्चलित started. परिओसुन्निन्नरोमंचा=परितोष + उद्भिन्न + रोमांचाः those who were horripilated with satisfaction; those whose ends of hair (रोम+अंच) stood up due to satisfaction.

24. गन्धोदकवारि It is tautology. Both उदक and वारि mean the same thing. गन्धोदक scented water. वरिसणं काउं= वर्षणं कृत्वा having sprinkled.

25. पंडुकवलसिला it is a slab of stone in the garden named पांडक on the mountain Meru. The Jinas are bathed here by the gods after their birth. खीरोदहिवारिकलस क्षीरोदधि + वारि + कलश pitchers of water from the ocean called क्षीरोदधि.

26. अंगुठण्ण=अंगुष्ठकेन by the thumb or toe. लीलाए= लीलया in sport; easily.

27. थोऊण=स्तुत्वा having praised. पयाहिणा=प्रदक्षिणा circumambulation; going round a holy thing or person. माउसयासे=मातृसकाशे near the mother.

28. सुरवइदिजाहारो=सुरपतिदत्ताहारः one who was fed up by the lord of gods. अंगुठ्यअमयलेवलेह=अंगुष्ठकामृतलेपलेह licking of the food of nectar on the thumb. उम्मुक्कवालभावो= उन्मुक्तबालभावः one who has left childhood. तीसइ=त्रिंशत् thirty; वरिस= वर्ष year.

29. अन्नया कयाई=अन्यदा कदापि once; मुणियदोसो=ज्ञातदोषः one who has known the defects (of worldly life). लोगन्तियपरिकिण्णो=लोकान्तिकपरिकीर्ण surrounded by Lokāntika class of gods पवज्जा=प्रवृज्या the order of a religious mendicant.

30. ज्ञाणोवभोगजुत्त=ध्यान+उपयोग+युक्त engaged in the useful practice (उपयोग) of meditation. सयलजगुज्जोयगरं=सकलजगत्+उद्योतकरम् capable of enlightening all the world.

31. रुहिर=रुधिर blood. खीरसवण्ण=क्षीरसवर्ण of the same colour of or resembling milk. मलप्पेय=मल+स्वेद dirt and sweat. सलक्खण=स+लक्षण with good marks or characteristics (on the body). गुण=quality; virtue. रविप्पभ=रविप्रभ of the lustre (प्रभा) of the sun.

32. फन्दणरहिय=स्पन्दनरहित devoid of throbbing. मारीइ=मारि + आदि diseases etc.

33. जत्तो=यतः from where; where. तत्तो=ततः from there; there. सहसपत्त=सहस्रपत्र Lotus. फलभरनमिय=फल+भार+नत bent by the burden of fruits. दुम=द्रुम tree. सास=सस्य corn.

34. आयरिस=आदर्श mirror; धरणी earth; ground. अद्ध-मागधी वाणी=अर्द्धमागधी वाणी Ardha-māgadhī language; the Tīrthakaras are supposed to preach in this language. सरए=शरदि in the autumnal season. रय=रजस् dirt. रेणु dust.

35. ठायइ=तिष्ठति stands. चित्त=चित full of; set or inlaid with.

36. पाडिहेर=प्रातिहार्य miracle. A Tīrthakara is supposed to be attended with eight miracles. They are (1) अशोक tree, (2) Shower of flowers by the gods,

(3) दिव्य ध्वनि, (4) चामर, (5) सिंहासन, (6) भामंडल, (7) दुंदुभिनाद and (8) छत्र. अट्ठ=अष्ट eight. परियंरिय=परिकरित surrounded by; बोहिन्तो=बोधयन् enlightening. भविय=भव्य noble; one destined to be liberated. The Tīrthakara is compared to the sun enlightening the lotuses in the form of the noble beings.

37. अइसयविह्वइसहिओ=अतिशय+विभूति + सहितः one who is possessed of exceeding splendour. गणगणहरसयलसंघ-परिवारो=गण+गणधर + सकल + संघ+परिवारः one who has with him the group of monks, its leaders and the whole of the group of religious order. संघ the group of monks, nuns, laymen and laywomen.

38. देवराया=देवराजा the king of gods; Indra. एरावण=ऐरावत the elephant of Indra. वलग्ग=आरूढः mounted. संकासं=संकाश like; resembling.

39. सिंदूररइयकुंभ=सिंदूररचित + कुभः (an elephant) whose temple is decorated (रचित) with red lead (सिंदूर). नक्खत्त-माला = नक्षत्रमाला a kind of neck-ornament of elephants. विरइय.....कयसोह—विरचितनक्षत्रमालाकृतशोभः one which is beautified by the ornament of नक्षत्रमाला put (on its neck). घंटारवनिग्घोस=घंटारवनिर्घोषः one who creates a noise by the sound of the bells. गंदयलुब्धिन्नमयलेह=गंडतल+उद्भिन्न+मदलेखः (an elephant) from whose temples the line of rut (मदलेखा) bursts forth (उद्भिन्न).

40. गुसुगुसुगुम=गुमगुमाय् to make a humming sound. निलीण covered; embraced. मयसुरहि=मद + सुरभि fragrance of the rut. वासियसुयन्ध-सुगंधवासित smelling sweet. गुसु... .. सुयन्ध—(the elephant) which was smelling sweet on

account of the fragrance of the rut which was covered by the humming bees. उद्धुव्वन्त=उद्धूयमान anything that is being shaken. धयमाला=ध्वजमाला the row or line of flags. चलचवल.....धयमालं—(the elephant) the flags on whom were being shaken by the wind (वाउ) of the chowries in the form of his moving ears.

41. सामाणिय=सामानिक A class of gods having the splendour equal to that of Indra. अच्छरसुगंयमाणमाहप्पो=अप्सरस्+उद्गीयमान+माहात्म्य one whose greatness is sung by the celestial damsels (अच्छरस्). करयलजुयलं करीय सीसम्मि=करतलयुगलं शीर्षे कृत्वा Taking the pair of palms to the head; saluting. करिय is the regular form of the absolute of कर to do; But the short इ in रि is lengthened for the sake of metre. थोऊण=स्तोतुं to praise; Absolute is used for Infinitive. समाढत्त=समारब्ध began.

43. मोहन्धयारतिमिर=मोह+अन्धकार+तिमिर. The darkness of delusion Here is tautology. Both अंधःकार and तिमिर mean the same thing. सुत्त=सुप्त slept. सयलजीवलोयमिणं=सकलजीवलोकं एतत् all this human world. केवलकिरणदिवायर=केवल+किरण+दिवाकर. Sun (दिवाकर) having the rays of omniscience (केवलकिरण). तमेव=तदेव the same. उज्जोइय=उद्योतित Brightened.

44. संघट्ट=संघट्टित full of. The worldly life is compared to the ocean, the sorrow etc. to the waves and Mahāvīra to the boat and the human beings to the traders on sea. वीइ=वीचि wave. पोओ=पोतः boat; संतार=protection; crossing.

45. कडिल्ल=forest. In this verse, the wordly life is compared to a forest, the separation and sorrow etc. to the trees, the human beings to the travellers who have lost their path and Mahāvīra to the leader of the caravan. कुपहपण्डु=कु + पथ + प्रनष्ट one who has lost the path. सत्याह=सार्थवाह leader of the caravan.

46. परिसंखा=परिसंख्या counting. वाससहस्रकोटि=वर्ष-सहस्रकोटि thousands of crores of years.

47. सुर=god; निकाय=class.

48. चडयर=crowd; collection. नीहर=निर् + सृ to start.

49. उत्तिण्णो=उत्तीर्णः came down; descended. सामंत=feudatory prince; a king.

50. पुव्वविणिम्मयभाग=पूर्व + विनिर्मित + भाग the portion of which was already prepared. ज्येणपरिवेढमंडलाभोग=योजनपरिवेष्ट + मंडल + आभोग the region having a circular part of one yojana. पायारतिउण=प्राकार + त्रिगुण = त्रिगुणप्राकार threefold rampart (made of jewel, gold and silver). गोउर=गोपुर gate.

51. वक्खार=वक्षार, वक्षस्कार region; part. धयवडायसंजुत=ध्वज + पताका + संयुक्त possessed of flags and banners. नाटय=नाटक drama. नच्च=नृत् to act or to be enacted.

52. सोलस=शोडष sixteen. वावी=वापी well. पुण्ण=पूर्ण filled with.

53. छत्ताइछत्त=छत्र + अतिछत्र the top portion of the umbrella. सणाह=सनाथ possessed of; accompanied by. A Tīrthakara is supposed to be possessed of chowries, the halo of light etc. and sits under the Aśoka tree.

54. ततो=ततः so; then. मेलीण=मेली group; मिलित or मेलित gathered by. कित्त=कृत् (कीर्त्त) to describe; glorify.

55. परिसा=परिषद् assembly. वीए=द्वितीये in the second. सुरवहू=सुर+वधू wife of the god; goddess. सोहम=सौधर्म it is one of the heavens.

56. तइय=तृतीय third. अज्जा=आर्या a nun. गुणमहन्त= गुण+महत् great by virtue. जोइस=ज्योतिष a class of gods such as the sun and the moon.

57. वन्तर=व्यन्तर a class of gods such as spirits etc. भवणवासि a class of gods.

58. वन्तरभवणिद=व्यन्तर+भवण+इंद्र the lords of व्यन्तर and भवणवासी gods. कप्पवासी=कल्पवासिन् gods residing in heavens.

59. पुव्वुत्तर=पूर्व+उत्तर north eastern.

61. हियजणण=हितजनन creating welfare, beneficeal. जलहरगंभीरवो=जलधर+गंभीर+रवः one whose voice (रवः is deep like that of the cloud (जलधर)). Verses 62-94 contain the sermon preached by Mahāvīra.

62. दव्व=द्रव्य substance. दुविह=द्विविध two-fold. जीवाजीव=जीव+अजीव living and non-living beings.

63. अणोवमिय=अन्+उपमिक incomparable. अक्खय=अ+क्षय indurstructible. अयल=अचल unshakable. अणन्त=अन्+अन्त infinite. बाह=बाध conflict; contradiction.

64. त्रस=moving; mobile. थावर=स्थावर stationary; immobile. पज्जत्त=पर्याप्त the soul which has developed the food characteristics in the womb. अपज्जत्त=अपर्याप्त a soul which is not fully developed.

65. पुढवि=पृथ्वी earth. जल water. जलग्न-ज्वलन fire. मास्य=मासत wind. वणस्पर्द्ध=वनस्पति vegetables. These five are the divisions of immobile class of living beings having one sense-organ i. e. of touch. वेइन्दियाइ=द्वि+इन्द्रिय+आदि Those that have two or more sense-organs. Such are the Trāsas or mobile living beings. They again are two-fold i. e. सञ्जि=संज्ञिन् that which has mind and इतर (i. e. असंज्ञिन्), that which does not have mind.

66. The substance called अजीव has five subdivisions i. e. (1) पुद्गल matter, (2) धर्म the principle responsible for motion, (3) अधर्म the principle responsible for rest, (4) आकाश space and (5) काल time.

67. मिच्छत=मिथ्यात्व wrong faith. जोग=योग activity of mind, body and speech पञ्चय=प्रत्यय the cause. The case termination is dropped. The crude form is used for the Inst. कषाय=कषाय passion. लेससहिअ=लेस्यासहित accompanied by लेस्या i. e. taints or colour of the soul.

68. सम्म=शर्म delight; peace. गुत्त=गुप्त protected. अज्जण=अर्ज् to acquire.

69. अट्ठविहभेय = अष्टविधभेद eight-fold division. ज्ञानावरणीय, दर्शनावरणीय, वेदनीय, मोहनीय, आयु, नाम, गोत्र and अंतराय are the eight divisions of Karma. बज्झ=बध्य to be bound.

71. निमिसपमाण=निमिष+प्रमाण of the measure of one moment.

72. दमण=दमन punishing; chastising. निब्भच्छणा=निर्भर्त्तना Remonstrance. अणुहव=अणु+भू (भव) to experience.

74. अपिडिह्यदेव=अल्प+ऋद्धि+देव a god possessing less glory (ऋद्धि). महिडिह्य=महर्द्धि one having great glory. चवणकाले=च्यवनकाले at the time of the fall (from heaven).

75. चाउरंगमग=चतुरंगमार्ग having four-fold path; having four existences (i. e. of men, gods, animals and hell-beings). भट्ठो=भ्रष्ट fallen.

76. सवर=शवर a barbarian tribe. मन्दविभव (one) of little (मन्द) fortune (विभव).

77. वामण=वामन dwarf. वहिर=वधिर deaf. मूय=मूक dumb कुणि one having a withered or crooked arm. खुज्ज=कुब्ज hump-backed.

78. लोभमोहेण out of greed and delusion; out of delusion about greed.

79. कुधम्म=कुधर्म evil religions. हम्म=हर्म्य abode; infernal regions. भामिज passive base of भ्रम् to wander.

80. करयलत्थ=करतल+स्थ standing (स्थ) in the palms. अमय=अमृत nectar.

81. उत्तमट्ठ=उत्तम+अर्थ salvation; the path of liberation.

82. वीसं=विंशति twenty. जिणकारणां the duties enjoined by the Jina. भावेउं=भावयित्वा having meditated upon. खोभणकर=क्षोभणकर capable of agitating. समज्ज=सम्+अर्ज to obtain.

83. विगिट्ठ=विकृष्ट excessive. थोवावसेससंसार=स्तोक+भव-शेष+संसार one whose wordly life remains only a little bit (स्तोक).

84. तवमुयारं=तपः उदारं great penance. कालगय=कालगत being dead. अणुत्तरविमान is a residence of gods. The gods there are called अहमिंद=अहमिंद्र.

85. हलहर=हलधर=वलदेव. चक्रहर=चक्रधर sovereign kings.
सिञ्ज=सिध् to be liberated.

86. समण=भ्रमण ascetic. भज्ज=भंज् to run away.

87. पञ्चक्खाणं=प्रत्याखान the vow of abandoning sins.
निवृत्ति=निवृत्ति abstaining; aversion. सुविण=स्वप्न dream.

88. निव्वय=निर्व्रत without any vow. गिहारंभ=गृह+आरंभ
household activity. विसयरसलोल=विषयरसलोल greedy of the
sensual pleasure.

89. करिसणार्इ=कर्षण+आदि plunging etc. वावार=व्यापार
act; activity. विविहजन्तुसंवाध=विविध+जन्तु+संवाध that in which
there is some injury to various beings. जन्ति=यान्ति
(they) go.

90. कूड=कूट false. तुला weighing. माण=मान measur-
ing. उवणम=उप+नम् to come to; to get.

91. उज्जुय=ऋजुक Straight-forward. तणुयकसाय=तनु-
कषाय one who has little passions.

92. वालतव=वालतप ignorant or unwise penance.

93. करण sense-organ. जोअ=योग activity. निरवयक्ख=
निरपेक्ष disinterested; indifferent. धुयक्कम्म=धुतक्कर्म one who
has shaken off Karma.

95. घोल=घूर्ण् to roll about; to wander. उत्तर=उत्+तृ
to cross. मोत्तुं=मुक्त्वा leaving; except. Infinitive is used
for the absolute. बोहित्थ (D) boat; ship.

96. गिह्ण=ग्रीष्म summer. दुक्खायवतिव्वेयणुह्णविय=दुःख+
आतप+तत्रैवदना+उष्मायित (that) which is heated by severe
pain of the heat in the form of misery. उल्हविय=(D)
विध्मापित extinguished; cooled. जियलोय=जीवलोक human
world. The world is said to be heated by the heat

of misery in the summer of worldly life; and it is cooled by the cool clouds in the form of the words of the Jina.

97. सुणित्तु-श्रुत्वा, having heard. सम्मतलद्धुद्धी=लब्धस-
म्यक्त्वबुद्धिः one whose mind is inclined to right faith.

98. कुसग्ननयर=कुश ग्रनगर another name of the town
of Rājagṛha.

99. दिवसवसाणे=दिवस + अवसाने at the end of the day.
अत्थं समल्लीणो=अस्तं समालीन set. दिणयर=दिनकर the sun. मउल=
मुकुल्य् to close; to shut. विरह separation. चक्काय=चक्रवाक्
a kind of bird which is separated from its mate after
the sun-set. मिहुण=मिथुन a pair; a couple.

100. उच्छर=उद+स्तृ to cover; to spread. मइल=मलिन्य
or मलिनीकृ=to darken. दिसिवह=दिक्पथ=the surrounding
region. कसिणवण्णो=कृष्णवर्णः the black or dark colour.
चरिउज्जोय=चरित+उद्योत the light of conduct.

101. विच्छुरिअ=विच्छुरित, covered; filled; overspread.
कुसुमपटोच्छइय=कुसुमपट+अवस्तृत, covered with a cloth (spread)
with flowers. पल्लं=पर्यंक sofa.

103. निणाय=निनाद sound. तूर=तूर्य drums. बन्दिशह=
बन्दिशब्द the sound of the bard. थुव्वन्त=स्तूयमान being
praised. थुव्व is the passive base of स्तु to praise.

104. चिन्तेऊण=चिन्तयितुम् to think. Abs. used for
Inf. परिहाण=परिधान a garment or dress.

105. महं=महत् great. निहय=निहत killed.

106. विज्जासय=विद्याशत hundreds of sciences. पारंगय=
पारंगत mastered fully; became proficient in. पार=end.

107. सुन्व=श्रूय *to be heard*. लोयसत्य=लोकशास्त्र . scrip-
ture current among the people. वसलोहियमंसाई=वशा+लोहित+
मांस+आदि marrow of the flesh (वशा), blood (लोहित), and
flesh etc. भक्षणपाण=भक्षण+पान, eating and drinking.
कयाहार=कृत+आहार one who eats or maintains by.

108. किर=किल indeed. भाया=भ्राता brother. छम्मांस=षण्मास six months. सेज्जा=शय्या bed. सुय=स्वप् *to sleep*.

109. पेळ=पीड् *to trouble*. इज्ज *is the termination for forming a passive base*. So पेळिज्ज *to be troubled*. पेळ=क्षिप् *to throw*. गरुयपव्वय=गुरुकपर्वत great mountain. तेल्लघट=तैलघट pitchers or pots of oil. In this verse, *Loc. is used for Inst.* पूरिज्ज=पूर्य *to be filled*.

110. पडुपडह=पटु+पटह beautiful (पटु) drum (पटह).
संमुह=सन्मुखं in front. वज्जन्त=वाद्यमान being sounded. उट्ठेइ=उत्तिष्ठति=gets up.

111. असण=अशन eating; hunger. कुंजर=elephant. माहिस=महिष buffalo. गिल=गिल् *to swallow*.

112. उदरभरण filling of the belly. सुरमाणुस...बहुएसु
Loc. used for Inst.

113. जिणिऊण=जित्वा having conquered. नियलवद्ध=निगड+वद्ध bound in chains or fetters (नियल). लंकानयरी
Nom. used for Acc.

114. जिणिऊण *Abs. for Inf.* सागरपेरन्त=सागर+पर्यन्त bounded by the ocean. समुद्धर=सम्+उत्+धृ *to lift up; deliver; save; uphold*.

115. वज्ज=वज्र the thunderbolt; the weapon of Indra. अमोह=अमोघ unfailing; unerring. पहरत्यं=प्रहार+अर्थम् for the sake (अर्थम्) of blowing, striking or hitting.

(प्रहार). चिन्तिअ=चिन्तित thinking; thought. मसि soot; black powder; lamp-black.

116. साण=श्वन् dog. कई=कवि poet. मय=मृग deer.

117. अलिय=अलोक false. उववत्ति=उपपत्ति reasoning; argument. विरुद्ध contrary. पच्चय=प्रत्यय conviction; idea; notion. गुणेहि because of attributes or qualities. उववत्तिगुणेहि because of notions which are contrary to reasoning.

118. जिणदरिसणुत्सुयमणो=जिनदर्शन+उत्सुकमना: one with his mind eager for seeing Jina. गमणुच्छाहो=गमन+उत्साह: zealous for going.

119. The author compares his words to the light of the sun. The sun causes the lotuses (कमल) to bloom and the bees come out from them. (आलीसमस्त'. The words come out of his mouth (कमल) and are arranged in lines (आलीसमस्त). The sun's light mounts or surcharges the wind of the tree (तरुपवण). The words of the poet are mounted on the boat (पवण) which will cross or save (तरु) (from the worldly life). The sun's light causes the flowers to release the smell; the words of the poet shed the dirt in men (पुष्परेणु).

CHAPTER III

1. अत्थाणिमंडवत्थो=standing (स्थ) in the assembly-room (आस्थानीमंडप). सामन्तमण्डमोत्तियकिरणसमुज्जलियपावीड = सामन्तमुकुटमैक्तिकीकरणसमुज्ज्वलितपादपीठ: one whose foot-stool (पादपीठ) is brightened by the rays of the pearls in the crowns (मुकुट) of the feudatory kings.

2. परिहृत्य (D) skilful; clever. लक्षणपसत्थ = लक्षण + प्रशस्त good on account of the characteristics.

3. जोह=योध warrior. तुरय=तुरग horse. वच्च=वज्र to go. अच्छ=आस् to sit.

4. सरयरवि=शरद्रवि the sun in the autumnal season.

5. ओयरिय=अवतार्य having got down. अंजलिमउल= अंजलिमुकुल bud-like (मुकुल) cavity of hands.

6. आसीसा=आशिष् blessing. पामूल=पादमूल the sole of the foot; देहकुशल=देहकुशल happiness of the body; health.

7. पत्थाव=प्रस्ताव opportunity; proper moment.

8. अहयं=अहम् I. उप्पाइय=उत्पादित created; obtained. कुसत्थवादी=कुशास्त्रवादी teacher of heretic (कु) doctrine (शास्त्र).

9. निसायर=निशाचर one moving about by night; fiend; an evil spirit. अइविरिओ=अतिवीर्य very strong. परिहूओ=परिभूतः defeated; conquered. तिरिअ=तिर्यच् bird; beast; an irrational or lower animal.

10. मओ=मृत died. छिह=छिद्र defect; weak point; foible; deceit. विवाइअ=व्यापादित killed.

11. चारगेह=चारगृह prison-house.

12. सब्बत्थ=सर्वत्र at all times; in all places. सेउ=सेतु bridge.

13. कुण=कृ to do. पसाय=प्रसाद favour. तच्चत्थ=तत्थ्य + अर्थ fact. नास=नश् to destroy.

15. आमिस=आमिष flesh. कुकइ=कु + कवि bad poets. मईमूढ=मतिमूढ dull in intellect; foolish.

16. पीढबन्ध=पीठबन्ध a preface or introduction to a book. भावत्य=भावार्थ significance. पत्थिव=पार्थिव king. छिन्नमूल baseless; uprooted.

17. खेत्ताविभाग=क्षेत्र + विभाग division of the region. वण्णेहं seems to be used for वण्णिस्सं; I will describe. महइमहापुरिस=महा + अतिमहा+पुरुष great and greater men.

18. आगास=आकाश space. अणाइ-अनादि beginningless. निहण=निधान construction; creation.

19. वेत्तासन=वेत्र + आसन a cane chair. झल्लरि=झल्लरी a kind of drum. सुरयसंठाण=सुरजसंस्थान (anything) of the shape of a tabor, a musical instrument.

20. ताल a musical instrument. तौसु=त्रिषु by three. वल्लय circular encompassment of the earth. परिणद्ध surrounded. The Universe is supposed to be encircled by the three layers of water, atmosphere and space. तिरियलोअ=तिर्यग्लोक the region of irrational and rational beings; the human world.

21. दप्पणायार=दर्पण+आकार of the shape of a mirror.

22. लवणसमुद्द=लवणसमुद्र name of the ocean surrounding the Jambudwīpa. संपरिक्खित्त=संपरिक्षित्त surrounded. पउमवरवेइया=पद्मवरवेदिका the platform on the posts of which lotuses are engraved.

23. नवनउइ=नव+नवति, ninty-nine. समुस्सिओ=समुच्छ्रित high. वित्थिण्ण=विस्तीर्ण broad. चउकाणणमंडिअ=चतुर्+कानन+मंडित, adorned by four forests. The four forests on the mountain Meru are भद्रशाला, नंदन, सोमनस and पंडग.

24. अहोगओ=अधोगत going or reaching down. वज्रपडल=वज्र+पटल layer of adamants अल्लीण=आलीण touching; entering. चूलिया=चूलिका peak. सोहम्म=सौधर्म name of a heaven. कुस = स्पृश् to touch.

25. छच्छेव=षट् एव six only. वासहर=वर्षधर mountains (in the Jambudvīpa). वास=residence; continent. चोद्स=चतुर्दश fourteen. नाभिगिरी=mountains in the centre.

26. वक्खारगिरी=particular mountains called वक्खार. चोत्तीस=चतुर्विंशत्, thirty-four. रायहाणी=राजधानी capital town.

27. अट्ठय सट्ठीओ=अष्ट च षष्टिः sixty-eight. गुहा=cave.

28. कूड=कूट top of a mountain. दह=हृद् pond; lake.

29. भोगभूमि=regions where the inhabitants are not required to work for maintenance.

31. अवरेण=अपरेण to the west of. ठिअ=स्थित situated. भरत and विदेह are the names of two continents.

32. एरवय name of a continent किन्नर a class of semi-divine beings.

33. अवट्ठिअ=अवस्थित unchanging.

35. उत्तरकुरु a part of a continent called महाविदेह. कप्परुक्ख=कल्पवृक्ष desire-yielding tree. पउर=प्रचुर full of. सुसमा=सुषमा a period of time when happiness alone prevails.

36. गाउय=गव्यूत a measure of length nearly equal to two miles or one Krośa. उच्चत्त=उच्चत्व height. चउरंस=चतुरस्र square. संठाण=संस्थान shape or form of the body. आउठिई=आयुःस्थिति duration of life. पल्ल=पल्य a big measure of time.

37. तुडियंग=तृटितांग a desire-yielding tree supplying musical instruments. अंग cause. मय=मत thought; desire. भायण=भाजन pot. मल्ल=माल्य flowers.

39. आउम्मि थोवसेसे=आयुषि स्तोकाशेषे when only little (स्तोक) period of life was remaining (शेष). मिहुण=मिथुन a pair. लायण्ण=लावण्य beauty.

43. साहुप्पयाण=साधुप्रदान gift or charity to monks.

47. पत्त=पात्र deserving (of charity).

48. कुलगर=कुलकर a Law-giver in the beginning of the eras.

51. सुई=श्रुति learning. जाईसर=जाति + ईश्वर.

54. आसासिअ=आश्वासित encouraged; consoled. जहवत्त=यथावृत्त as happened.

56. पियसम=पितृसम fatherlike.

57. भोगठिईणावास=भोगस्थित्योः आवास residence of pleasure and duration of life.

59. परियम्म=परिकर्मन् toilet; service. आणं करेन्ति=आज्ञां कुर्वन्ति (they) obeyed the order. इन्द्रवयणेण=इन्द्रवचनेन by the words of Indra.

60. वड्ढन्ति=वर्धापयन्ति congratulated.

61. महरिह=महार्ह costly; valuable. पच्छिम=पश्चिम latter. जाम=याम quarter of the night.

62. धय=ध्वज flag. रयणकूडरगी=रत्नकूट + अग्नि fire (lustre) issuing from a heap of jewels. The dreams seen by Marudevi are enumerated in this stanza.

63. छज्ज=राज् shine; look beautiful.

64. कोउय=कौतुक the act of making an auspicious

mark on the forehead. हरिसियच्छी=हृष्टाक्षी (she) whose eyes were delighted.

67. पाड causal of पड् to cause to fall. पञ्जरस=पंचदश fifteen.

68. हिरण्य=हिरण्य silver. जयम्भि=जगति in the world. उवगाजिभ=उपगर्जित called.

71. पुष्पाणिलाहय=पुष्प + अनिल + आहत struck by meritorious wind चलियासन=चलित + आसन seats which were shaken.

72. संख=शंख conch. संसंभन्त=संसंभ्रान्त confounded. सीहनाभ=सिंहनाद a noise resembling the roaring of a lion.

73. सविड्ढिसमुदय=सर्व + ऋद्धि + समुदय all pomp and glory; the collection of all pomp.

74. केसरि=केसरिन् a lion. चतुष्पयार=चतुष्प्रकार four-fold.

76. सेणाणिअ=सेनानी: leader of the army. मायाबाल (artificial) or false child. ठविय=स्थापयित्वा having placed.

77. पुलय=दृश् to see. तिप्प=तृप् to become satisfied.

78. समोत्थर=समव + स्तु to cover.

79. नग mountain. फलिहसिला=स्फटिक + शिला crystal stone. पञ्भार=प्राग्भार collection. विलोलिय=विलोल shaking; agitated. पलंब.....वणमालो=having the long garlands of wood-flowers hanging.

80. निवह group. मऊह=मयूख ray. दल=petal. पल्लवकरग=पल्लवकराग्र branch; twig. सिहर ...पजलिओ=शिखरकर+निवह+निर्गत+विविध + महामणि + मयूख + प्रज्वलित shining on account of the rays of the great and various jewels springing from (निर्गत) the peaks. दल.....करगो=दल+रुचिर+विमल + कोमल+

पवण + उद्धूत + पल्लव + कराग्र having petals shining, clean and tender and the twigs shaken by the wind.

81. वर.....गीओ=वर + तरुण + तरुवर + उद्गत + कुसुमसुगन्ध + आढ्य + मधुकरी + गीतः having the song of bees full of the fragrance of flowers blossomed (उद्गत) on the best and blooming trees. उरगालि=(न) a small stream of water; brooklet. शुल्ल.....जलनिवहो with the brooklets and streams of water flowing with a noise.

82. हरि horse. नउल=नकुल mongoose. वराह boar. हरु dog. चमर a kind of deer. सवय=श्वपद beast.

83. किंपुरिस and गरुड a class of semi-divine beings. चङ्ग=भुज् to enjoy. मम्मण=मन्मन whispering. तिर्यस.....सव्व-दिसो all the directions of which were filled with the sweet songs and whisperings of the divine damsels (त्रिदशवधू).

85. समुज्जलमणी=समुज्ज्वलमणी with the jewels bright. चन्दपह=चंद्रकांत the Moon-stone, supposed to ooze away under the influence of the moon. सन्निय (न) wet. उब्भास=उद्+भासय् to brighten.

87. भेरि a kettle-drum. आङ्ग and पणव are kinds of drums मेहनिग्धोसं=मेघनिर्घोषम् like the rumbling of clouds.

88. तुम्बुरुय a class of semi-divine beings. दिव्वंसुय=दिव्य + अंशुक divine cloth or garment. विहत्थ=विहस्त with the hands full of.

89. अप्फोटण=आस्फोटन slapping or clapping the arms. चलणवियम्भण=चरणविजृम्भन spreading of legs.

90. आयवत्त=आतपत्र umbrella. वाय=वादय् to sound.

91. सभावहावत्थ = स + भाव + हाव with amorous and coquettish gesture (हाव and भाव); or सभा+वहन+अर्थम् in order to amuse (वह्) the assembly (सभा). सललियपय-निक्खेव = सललित+पद+निक्षेपम् placing the foot beautifully. कडक्खदिट्ठीवियारिल्ल=कटाक्ष+दृष्टि + विकारवत् full of excitement because of the side-glances (कटाक्ष).

92. रय=रजस् dust. धूसर dusty.

94. जयसद्.....रावं=जयशब्द+मुखर+ मुख+रव+ स्तुति+ मंगल+ कलकल+आरावम्=with cry (आराव) and noise (कलकल) of the auspicious prayers and the noise from the mouths noisy with (मुखर) the words of victory.

95. पयय = प्रयत with effort; carefully.

96. चुण्ण=चूर्ण powder. उव्वट्टु=उद्+वृत् to anoint.

98. चूडामणि=crest-jewel. संताणयसेहर=संत्राणक+शेखर the best (शेखर) protection. कडय=कटक bracelet (cf. mar. कडें).

99. कडिसुत्तय=कटिसूत्र waistband. पिणद्ध fastened. कडियडपट्ट=कटितटपट्ट cloth girt round the loins (कटितट).

101. मियंक=मृगांक moon. भवसायरसोसण=भवसागरशोषण drying (शोषण) of the ocean of wordly life. जयाहि=जय he victorious.

102. सम्भूय=सद्भूत real. तिवखुत्त=त्रिकृत्वः thrice.

103. हरिणगवेसो=हरिनैगमेषिन् head of the foot-soldiers of Indra. आणेत्तु=आनीय=having brought. माउअंक=मातृ+अंक mother's lap.

104. पुलइय=पुलकित enraptured. मा to contain.

105. दिन्नचच्चिक्क=दत्तचच्चिक्क given besmearing; bes-

meared. कुंकुमबहुल=plenty of saffron. अईसय=अतिशय excellence.

106. कुन्दससिवण्ण=कुन्दशशिवर्ण of the colour of jasmine or of the moon; (white like these.) नाभीण is the Genetive pl. but here it is used for Inst. sing.

107. अणुदियहं=अनुदिवसम् every day. सुरदारय=सुरदारक boys from heaven. कीलणय=क्रीडन play. कील=क्रीड् to play.

108. उक्किण्ण=उत्कीर्ण engraved.

109. धणु measure of four hands. पंचस=पंचाशत् fifty. संघयण=संहनन structure of the body. नारायवज्ज=वज्र-नाराच. It is one of the 6 bulits of the body. A joint of bones, a bandage round it, and an adamantine peg between these two make up this frame.

110. वाहण carriage. उवाणिज्ज passive base of उप+नी; to be given.

111. इक्खुरस=इक्षुरस juice of sugar-cane.

112. सिप्प=शिल्प art पयरण=प्रकरण matter. पासण्ड=पापंड, a heretic.

113. दीहा=दीर्घा long.

114. पट्टण town. निवेश=निवेश a halting place. सिप्प=शिल्पकार artisan.

116. वइस=वैश्य trading class. वावार=व्यापार business; dealing.

117. पेसण=प्रेषण order; command. निययकाल=नियत-कालं always; for a fixed period. सुद्ध=सुद्ध a low caste man.

118. जुग=युगम a pair; couple. कयजुग=कृतयुग name of a particular era.

121. भोइअ (D.) the head of a village. दाव=दर्शम् to show. रःयनीई=राजनीति administration; politics.

122. अइच्छ=अति+क्रम् to pass. नील blue. वास=वासस् garment.

123. कट्ठं=कष्टम् alas ah; विलम्ब to hang down; linger. उम्मत्तओ=उन्मत्तः mad.

125. विनडिओ=विनदितः ridiculed; troubled.

126. असासय=अ + शाश्वत uneternal; momentary. उज्जोय=उद्योग effort.

127. उच्छेय = उच्छेद destruction. भिसन्त = भासमाण shining.

128. वोछिण्ण=व्युच्छिन्न or व्यवच्छिन्न cut off; stopped.

129. पुणरुत्तं=पुनरुक्तम् again and again.

130. निक्खमण=निष्क्रमण going out (of household life); becoming an ascetic. कारण cause; occasion.

132. सुरसमाहियखन्ध = सुरस्कन्धसमाहृत which was held on shoulders by the gods. सिबिया=शिबिका palanquin.

134. वउरु=वकुल a kind of tree. तिलय=तिलक, चंपक, अशोक, पुत्राग, and नाग were the trees with which the garden वसन्ततिलक was filled. पवर=प्रवर excellent.

135. सयण=स्वजन relative. परिवग्ग=परिवर्ग servants. आपुच्छ=आ + प्रच्छ् (पृच्छ्) to bid farewell.

136. नमुक्कार=नमस्कार salutation. पंचमुट्ठय लोय=पंच-मुष्टिकः छुंचः plucking of the hair (छुंचः) in five handfuls.

137. वज्जाउह=वज्रायुध one who has thunder-bolt as his weapon i. e. Indra. पडलय=पटलक box.

138. महिम = महिमन् glory; festival.
139. गहिउववास = गृहीत + उपवास: one who has taken (the vow of) fast. वसुहा = वसुधा the earth. संवच्छर = संवत्सर year.
140. अपरिसंस = अपरिशेष without remainder; all.
141. तण्हा = तृष्णा thirst. बुहा = बुभुक्षा hunger. किलन्त = क्लान्त troubled; overcome. गारव = गौरव pride.
142. अंवरतल sky; घुट्ठ = घुष्ट proclaimed; sounded.
143. वक्कल = वल्कल bark. चीवर rag. कुशपत्त = कुशपत्र blade of grass. नियंसण = निवसन dress.
144. णमिविणमि the two grandsons of ऋषभ by name नमि and विनमि. पायब्भासे = पाद + अभ्यासे near the feet.
145. समुह = संमुख inclined; with the faces turned.
146. जुवाण = युवन् young. पंकयदलच्छे = पंकज + दलाक्षौ the two with the eyes like the petals of a lotus.
147. लट्ठि = यष्टि stick. (cf. Mar. लाठी).
151. उव्विद्ध = उद्विद्ध high. पणवीसा = पंचविंशति twenty-five. उव्वेह = उद्वेध depth.
155. सिहरपट्ठं = शिखरपृष्ठ the surface on the top.
156. चारणसमण = चारणभ्रमण an ascetic who is capable of moving in the sky due to the power obtained by penances. सज्झायझाणनिरय + स्वाध्याय + ध्यान + निरत engrossed in (निरत) religious study (स्वाध्याय) and meditation.
157. मणिरयण.....पंतीओ = मणिरत्नकांचनउज्ज्वलज्वलन्मृहनिवह-
पंक्तिः, with the line of many houses shining brightly by the jewels, jems and gold.

158. गाइ=गौ cow. घअ=घृत ghee. पज्झारिअ=प्रक्षरित flowing with.

159. उण्ह=उष्ण heat. सयि=शीत cold. उवघाय=उपघात accident.

160. रवि.....वयणाओ=रविकिरण+कौमल+आहत+विकसित+वर-
कमल+सहस्र+वदनाः, (the ladies) with the faces like the
excellent lotuses bloomed (विकसित) being gently hit
(कौमलाहत) by the rays of the sun.

162. संपउत्त=संप्रयुक्त possessed of.

CHAPTER IV.

1. ज्ञाण=ध्यान meditation. मोत्तूण=मुक्त्वा having
abandoned. दाणधम्मट्ठे=दानधर्मार्थ for the sake of charity
and religion. विहरेऊण=ऊण is the termination of the
absolute. But here it is used for the Infinitive. So
विहरेऊण पवत्तो=विहर्तुम् प्रवृत्तः began to wander. नगरागरमंडिय=
नगर+आकर+मंडित adorned by groups of towns. वसुहा=
वसुधा earth.

2. पउम=पद्म. Name of a continent. संचरन्तो=संचरन्
wandering. अन्त is the termination for forming the
present participle. संपत्तो=संप्राप्त reached. गुणसय=गुणशत
hundreds of virtues. निलअ=निलय abode. सेयंस=श्रेयांस
name of a king.

3. मज्झण्हदेसयाले=मध्याह्नदेशकाले. At the time of mid-
day. The use of the word देश is superfluous. गोयरचरिया=
गोचरचर्या=process of begging food. The monk is not
to make any distinction between rich and poor houses

in getting his food like the cow seeking the grass on the pasture-ground. So, the ascetic's begging is called गोचर्या or गोचरचर्या. घरपन्ती=गृहपांक्ति line of houses. भ्रमन्तो=भ्रमन् wandering; visiting.

4. व्व=इव like. तेएण=तेजसा by lustre; in point of lustre. *In Prākṛta, there are no words with consonants at the end. Such words in Sanskrit when transformed into Prākṛta, are made to end in vowels, according to some rules.* लंबियकरगजुयलो=लंबित+कर+अग्र+युगल one whose fingers of both the hands were hanging down.

5. वरहारमउडकुंडलमणिमोत्तियपट्टचामाईणि=वर +हार +मुकुट+कुंडल +मणि+मौक्तिक+पट्ट+चामरादीनि excellent necklaces, coronets, earrings, jewels, pearls, garments, chowries and other things. उवणेइ 3rd pers. sing. of उप+नी to take, to carry. जणवओ=जनपद country; people in the country.

6. गयतुरंगमरहवररयणाइयमंडणाढोव = गज + तुरंगम + रथवर + रत्न + आदिक + मंडण + आटोप expanse of excellent (वर) elephants, horses, chariots and jewels. ठव=स्थाप् to keep; to place. चलणपणामं काऊणं = चरणप्रणामं कृत्वा having saluted the feet.

7. सव्वंगसुदरा = सर्वांग+सुंदरा (any female) beautiful in all the limbs. पुण्णचंदवयणा=पूर्णचंद्रवदना (any female) who has a face like a full moon. सोममणा सौम्यमनसः (men) with calm mind. भिक्खासण्णा=भिक्षासंज्ञा sign of the begging; अयाणन्त=अ + जानन् not knowing.

8. नेच्छइ=न+इच्छति does not wish. विगयमोहो=विगतमोहः one whose delusion is gone. लंबन्तजडाभारो=लंबंत+जटा+भारः

one whose tresses of hair are hanging long. नरवद्भवण= नरपति+भवन house of the king; palace.

9. पासायतलस्थो=प्रासाद + तल + स्थः standing on the terrace of the palace. राया=राजा king. जिणवर excellent. एन्त=आयन्त coming. संभरिय=संस्मृत्य having remembered. य or इय also is the termination of the absolutive.

10. काऊग = कृत्वा having done. तिक्छुतो = त्रि + कृत्वा thrice. समग्न=समग्र all; whole; full of; i. e. along with. चलणेषु पडिओ=चरणेषु पतितः fell at the feet. हरिसवसुम्भिरोमंचो= हर्षवश+उद्भिन्न+रोमांचः one whose ends of hair (रोमांच) were made to rise due to (वश) joy; one who was horripilated with joy.

11. रयणभायणत्थं अग्रं दाऊण=रत्नभाजनस्थं अर्घ्यं दत्त्वा having given the offerings (अर्घ्य) contained in (स्थ) the pot of jewel. सन्वभावेण=सर्वभावेण with all devotion. जुयल=युगल pair. विमलेण भावेण with pure devotion.

12. संमज्जिओवल्लित्त=संमार्जित+उपलिप्त swept or cleaned and besmeared. उद्देश=उद्देश region; place. परमसद्धा=परम+भ्रद्धा great devotion or faith. नरवरिदो=नरवर+इंद्र, best king. इक्खुरस=इक्षु+रस the juice of sugar-cane.

13. वाइउं पयत्तो=वातुं प्रवृत्तः began to blow. उं is the termination of the Infinitive and in the case of certain roots, इ is prefixed to this. वाय=वात wind. सुहसीयल सुख+शीतल happy and cool. सुरहिगन्धो=सुरभि+गन्ध fragrant smell. रयणवुट्ठी=रत्न+वृष्टि shower of jewels. समं=सम with; along with. नहयलाओ=नभतलात् from the sky.

14. घुट्ठं=घुष्ट proclaimed aloud. दुंदुहिघणगुरुगह्वरिसद्दालं= दुंदुभि+घण+गुरु+गंभीर+शब्दमत् possessing deep, great and

serene sound of the drums. परमभुदय=परम+अभ्युदय great prosperity. वरकलाण=वर+कल्याण excellent or extreme welfare.

15. अमर god. भण=भण् to speak; say. साहु ति=साधु इति well; good. तुमे=त्वं, you. धम्मरह=धर्मेय the chariot of religion. महाजस=मह्यशः one of great fame. बीय=द्वितीय second. चक्र=चक्र wheel. समुद्धरिय=समुद्धृतं raised up.

16. पवत्तण=प्रवर्तन beginning. दाणवन्तचरिया the conduct of the charitable. सयडामुह name of the garden. पसत्थज्झाण=प्रशस्त+ध्यान auspicious meditation.

17. ज्ञायन्तस्स=ध्यायतः of one who meditates. चाइक्खअ=घाति+क्षय destruction of the Ghāti Karinas. Ghāti Karmas are those that destroy the qualities of the soul i. e. those which obscure knowledge, faith and those which delude and obstruct. केवलनाण = केवलज्ञान perfect knowledge; omniscience; knowledge which reveals everything. समुप्पन्न+समुत्पन्न arose; was obtained. लोगालोगपास=लोक+अलोक+प्रकाश that which can brighten the Loka and Aloka. Loka is the world or universe. According to Jain Cosmography, "its shape is like a man akimboo, with the legs apart. It is trisected into three parts namely Adho Loka (Lower), Madhya Loka (middle), and Ūrdhva Loka (Upper). The region lying between waist and the feet manifests Adho Loka which contains seven hells. The navel represents Madhya Loka. It contains islands and seas and is inhabited by men and animals. The space

above the navel symbolizes Ūrdhva Loka. In it, the portion below the neck stands for twelve Deva Lokas. The neck indicates nine Graiyeeyakas. The facial part shows the five Anuttara Vimānas and the head suggests Siddha Shilā." Aloka is the space beyond the Universe.

18. उप्पज्जइ=उत्पद्यते is created. आसण=आसन seat. तद्देव= तथा एव similarly; also. भामंडल the halo round the central part of the head of a Tīrthakara.

19. कप्पद्दुम=कल्पद्रुम a holy tree of that name. दिव्व=दिव्य divine. घोस=घोष noise; sound. पुप्फवरिस=पुष्पवर्ष shower of flowers. सन्वाइसय=सर्व+अतिशय all excellences. जिणवरइड्ढि=जिणवर+ऋद्धि=the prosperity of the best Jina. समणुपत्त=समणुप्राप्त obtained.

20. नाऊण=ज्ञात्वा having known. उव्विट्ठ=उपविष्ट sat. सन्निवेश place.

21. गणहर=गगधर principal disciple of the Tīrthakara. अणन्त संसार endless transmigration of wordly life. परिहिण्ड to wander. अणाह=अनाथ helpless, masterless. उत्तार= a place where water may be crossed on foot; ford. परिकहेहि (you) tell. हि is the termination of the Imp. 2nd pers. singular.

22. साह=कथ् to tell. मज्झयारे=मध्यकारे-मध्ये in the midst of.

23. पंच महव्वयाइं=पंच महाव्रताणि the five great vows. They are:—(1) Avoidance of all injury to living beings, (2) avoidance of false speech; (3) avoidance of

stealing; (4) avoidance of non-celibacy, and (5) avoidance of all property or possessions. The monk is to observe these vows completely. So in his case, the vows are called महाव्रत or great vows. These same vows when observed by a house-holder are called अणुव्रत. समिर्दो पंच=समितयः पंच the five Samities; ways of carefulness. They are:—carefulness in (1) walking or movement, (2) in speech, (3) in eating; (4) in handling the things and (5) in answering the calls of nature. तिष्ठि गुत्तीओ=त्रयः गुप्तयः the three ways of control. They are the control over (1) mind, (2) body and (3) speech. समणधम्म=भ्रमणधर्म the religion of an ascetic. The ascetic is required to observe the 5 great vows, the 5 Samities and the 3 Guptis. बहुभेद=बहुभेद of many division or varieties; manifold.

24. पंचाणुव्रतयुक्तो=पंच+अणुव्रतयुक्त possessed of the five अणुव्रत. सत्तहि सिक्खावएदि परिकिण्णो=सप्तभिः शिक्षाव्रतैः परिकीर्णः spread over the seven शिक्षाव्रत or disciplinary vows. They are:—“ (1) दिग्गत्र. It is the determination of not travelling in a certain direction. (2) अनर्थदण्डव्रत. It is the refraining from any activity likely to cause unnecessary injury to others. (3) भोगोपभोगपरिमाणव्रत. It is the vow of putting restrictions on the choice of the objects of enjoyment such as food, drink, houses and clothes etc. (4) देशावकाशिकव्रत. It is the restriction of one's activities with reference to distances in particular directions. (5) सामायिक. It is the refraining from

the commission of sin by engaging oneself in meditation for certain fixed periods every day. (6) प्रोषधोपवास-व्रत. It is the observing of fasts on all the holy days of the month such as the 8th, 14th; full-moon day and new-moon day. (7) अतिथिसंविभाग or वैयावृत्य. It is the service of the monk, nun, layman or laywoman by offering them food and such other things. Sometimes, the first 3 of these seven, are called गुणव्रतसः. Thus, the ideal householder who has to observe the 5 अणुव्रतसः (Lesser vows) and the 7 शिक्षाव्रतसः or the disciplinary vows reaches the 10th of the 11 stages. सावय=भावक layman; householder. उद्देशविरत=उद्देश-विरत one who abstains from food and water specially meant for him. There are 11 stages of the householder. In the 10th stage, the householder is not to take any food or water meant for him.

25. लह=लभ् to get. दुक्खसहस्रावास=दुःखल+सहस्र+आवास residence or abode of thousands of miseries. पाव=प्र+आप् to obtain. नरय=नरक hell अहम्म=अधर्म irreligion.

26. मेह=मेघ cloud. बीजवज्जित=बीजवर्जित, devoid or without the seed सस्स=सस्य corn. विराहिय=विरहित without.

27. जइ वि=यदि अपि even if. अज्ञानिय=अज्ञानिन् one without knowledge; ignorant. पयत्तेणं=प्रयत्नेन with effort. तह वि=तथा अपि=still. किकरदेव=देवकिकर servant of the god. In Pīṭṭhā, very often, the position of the members of the compound is transposed. हव=भू to be. चइय=च्युत=fallen. तिरिय=तिर्यक् a sub-human being; animal.

28. भवसहस्रपञ्चर=भवसहस्रप्रचुर abounding in thousands of births. अणुहव=अणुभू to enjoy. अणन्तकाल infinite time. परिभम=परि+भ्रम् to wander.

29. निव्वुय=निर्वृत free; happy. कप्पालयाहिवत्तं=कल्प+आलय+आधिपत्य mastery or lordship of the residences of heaven. अवरे=अपरे others. दढधम्म=दढधर्म one of firm faith or religion.

30. निगगन्थ=निर्ग्रन्थ bondless ascetics. थुइ=स्तुति praise. पउंज=प्र+युज् to make use of. फलगुणेण by virtue of fruit; on account of. कुगइपह=कु+गति+पंथा path of the bad existence. पवज्ज=प्र+व्रज् to go.

31. सोळण=श्रुत्वा having heard. धम्मवयण=धर्मवचन the religious words; the preaching of religion. कहिय=कथित told; preached नरामरसमूह=नर+अमर+समूह groups of men and gods. सम्मत्तलद्धवुद्धि=सम्यक्त्व+लब्ध+वुद्धि one whose mind has obtained right faith. संवेगपरायण one full of or engrossed in aversion to worldly life. मुइय=मुदित pleased.

32. समणसीह=श्रमणसिंह lion among the ascetics; best ascetic. words like सिंह, वृषभ and वर when placed at the end of a compound mean best or excellent among the class. ववगयपरिगहारम्भ=व्यपगत+परिग्रह+आरंभ one whose possession and activity are gone; one who is without these.

33. कहावसाने=कथा+अवसाने at the end of the story or preaching. सहिय=सहित with; along with.

34. सगगंनिह=स्वर्ग+सन्निभ like the heaven. समन्ता=समन्तात् all around. जौयणसर्यं=योजनशत hundred yojanas. विवज्जिअ=विवर्जित free from; devoid of. रम्म=रम्य charming.

35. उसहसेणपमुहा=वृषभसेनमुखाः those among whom वृषभसेन was prominent. चउरासीयं=चतुरशीति eighty-four. तावइय=तावत् that much.

36. चक्रहरत्त=चक्रधरत्त the position of a sovereign king. संपत्त=संप्राप्त was obtained. भरहराइणा=भरतराज्ञा by the king भरत. सयल=सकल all; whole; हयगयजुवइसमग्न=हयगजयुवति-समग्न full of or possessing horses, elephants and women. चउइसरयणाहिव=चतुर्दश+रत्न + अधिप Lord of the fourteen gems. A sovereign king is supposed to possess the fourteen gems by the help of which he conquers the whole of the Bharata country. They are:— (1) सेनपति commander, (2) गाथापति householder, (3) वार्धिक, (4) पुरोहित priest, (5) स्त्री woman, (6) अश्व horse, (7) गज elephant, (8) चक्र wheel or disc, (9) छत्र umbrella, (10) चर्म, (11) दंड staff, (12) असि sword, (13) मणि jewel and (14) कागणि.

37. पुत्तसयं चन्द्रसूरसरिसाणं=पुत्रशतं चन्द्रसूर्यसदृशाणां hundred sons who were like the moon and the sun. समणत्त=भ्रमणत्त the life or order of an ascetic. पडिवज्ज=प्रतिपन्न accepted. सए देहे=स्वये देहे about one's own body. निरवयवत्त=निरपेक्ष disinterested.

38. तक्खसिला=तक्षशिला the name of a town. बाहुबली the name of ऋषभ's son. निचपडिकूल=नित्यप्रतिकूल always inimical; hostile. सया=सदा always. आणापणाम=आज्ञाप्रणाम salutation or obedience of the order.

39. रुठ्ठ=रुष्ट angry. उवरि=उपरि against. साहण=साधन army. तुरियचवल=त्वरितचपल soon and quick. विणिग्गअ=वेनिर्गत went; started. बल army.

40. जयसद्बुधुदृक्कलयलाराव=जयशब्द + उद्बुध + कलकल + आराव
with the noise of the words of victory that were
proclaimed. जुञ्जस्स कारणत्थं=युद्धस्य कारणार्थम् for the sake of
battle. सज्जद् armoured. तक्खणं=तत्क्षणं immediately.

41. सेउं=उं is the termination of the Infinitive. But
here it is used for the absolute. i. e. having heard.
भडचडयर=भटचडकर group of servants. चडयर is a Desī
word. विणिज्जाओ=विनिर्यात went out.

42. बलदप्पगव्विय=बलदर्पगर्वित puffed up with the
pride of strength or army. रसन्ततूर=रसन्ततूर्य with the
drums sounding. अभिट्ठि (D) began. परमरण great fight.
नच्चन्तकबन्धपेच्छणयं=नृत्यन्तकबन्ध+प्रेक्षणकं (प्रेक्षणीय) fit to be seen
on account of the headless trunks that were dancing.

43. किं वदेण=किं वधेण what is the use of killing? दोण्हं=
द्वयोः of both. दिट्ठिमुट्ठि=दृष्टिमुष्टि eyes and fist. समम्भडिय
began.

44. भगग=भग्न broken. चक्खुपसर=चक्षुप्रसरः the range
of sight. निज्जिअ=निर्जित defeated; conquered.

45. लगग=लग्न attached; stuck. चलचलण....विच्छोह=
चलनपीणप्रेरणकरतलपरिहस्तविक्षोभ one whose hands are full of
agitation due to the moving and thick impelling.
परिहत्थ full; complete. चलचलण moving. पीणवेल्लणं=पीणप्रेरण
thick impelling or urging.

46. सवडहुत्त=(D) अभिमुखम् in front; facing one
another. अद्धतडि=अर्द्धतत half stretched. जौत्त=योक्त्र a rope.
बन्धण bond; tie. अवहत्थ=अपहस्त the hand placed on the

neck to drive out a person. उव्वत्तकरण=उद्वृत्तकरण raising.
अभङ्गमाण=अभज्यमान unbroken; unvanquished.

47. निहअ=निहत defeated. भुजविक्रम=भुजविक्रम. valour
of the arms; बाहुबलि name of his brother. (This
seems to be more probable from the use of the
pronoun तस्स in the second line). भुज=मुच् to leave; to
release. चक्ररयण=चक्ररत्न one of the 14 gems of a
sovereign king. बहत्थं=वधार्थम् for killing. परमरुद्ध=परम+रुद्ध
very much angry.

48. विणिवायण=विनिपातन killing; destroying; striking.
असमथ = असमर्थ unable. गन्तूण = गत्वा - having gone.
सुदरिसण=सुदर्शन the wheel. पडिनियत्त=प्रतिनिवृत्त returned. जय=
जल्प् to speak, say. लोभिल्ल=लोभवत् one possessing greed;
greedy. इल्ल is a possessive termination corresponding to
Sanskrit वत् or मत्. कसायवसग=कषायवशक one who is under
the control or influence of passion (कषाय). एक्केकमविरोहं=
एकैकं विरोधः hostility to one another. अ is added between
the two words without any meaning.

50. छारस्स कए=छारस्स कृते for the lake of ashes. नास=
नस् to destroy. चन्दण sandle wood. मोत्तिय=मौक्तिक pearl.
दोरत्थे=दोरार्थम् for the sake of the string or thread. मूढ
infatuated. देविड्ढि=देव+ऋद्धि the splendour of the gods.

51. मोत्तुं=मुक्त्वा having left. एण्हि=इदानीम् now. परिसह-
मट=परिसहमट warriors in the form of hardships. ठिअ=
स्थित steady; established. उत्तमट्ठ=उत्तम+अर्थ best thing i. e.
liberation.

52. लोचं=लोच plucking of the hair by hands. बोसरिय=व्युत्सृष्ट abandoned. समियपाव=शमितपाप one who has destroyed the sin.

53. मंहुरवयण=मधुरवचन sweet words. मा गेण्हसु=मा गृहाण do not take. सु is the termination of the Imp. 2nd person sing. मा used with the Imp. has the sense of the prohibitive. पव्वजा=प्रवृज्या order of the ascetic; renunciation. भुज=भुज् to enjoy.

54. संवच्छरपडिमत्य=संवत्सरप्रतिमस्य one who practises penance in a standing position for one year.

55. उप्पाडिय=उत्पाद्य having created. केवल omniscience; complete knowledge. निट्ठवियअट्ठकम्म=निष्ठापित-अष्टकर्म one who has destroyed the 8 Karmas. They are:— (1) ज्ञानावरणीय i. e. that which comes in the way of knowledge, (2) दर्शनावरणीय, (3) वेदनीय, (4) मोहनीय, (5) आयु, (6) नाम, (7) गोत्र, and (8) अंतराय.

56. एगच्छत्तं=एकछत्रम् having one umbrella; under the sovereignty of one king. भोगसामिद्ध=भोगसमृद्ध rich in enjoyment.

57. सम equal or like. गिहवइ=गृहपति layman; householder. धणिय=धनंद the Lord of wealth; the treasurer of the gods.

58. चउसट्ठि=चतुःषष्टि sixty-four. जुवई=युवति woman. राईण=राज्ञा of kings. वेद्धमंडड=वद्धमुकुट one who has fastened coronet (on his head.)

59. मत्तवरवारण intoxicated (मत्त) and excellent (वर) elephant (वारण). तावइया=तावती that much. परिसंखा=परिसंख्या

number. Nom. for Acc. वयच्छतचिन्म=वयच्छतचिन्म one which has the sign of banner and umbrellas.

60. अट्टारस=अष्टादश eighteen. कोडी=कोटी crore.
तुरय=तुरग horse. पववेगदच्छ=प्रववेग+दक्ष of great speed and skilful. किंकरनरनारी male and female servants.

61. नवनिहओ=नवनिधयः nine stores. अनेगमण्डपरिपुण=अनेक + भाण्ड + परिपूर्ण filled in many pots. जलथलरयणावास=जलस्थलरत्न + आवास places of jewels in water and on earth.

62. रज्जविभूइ = राज्य + विभूति splendour of the kingdom.

93. जीहा=जिह्वा tongue. विथिण्ण=विस्तीर्ण extensive.
तर=शक् to be able.

64. मगहाहिंव=मगध+अधिप king of the Magadha country; the king Shrenika to whom the story was told. गणहरवसह=गणधरवृषभ best Ganadhara.

65. वण्ण=वर्ण caste. तिण्हं=त्रयाणां of the three. सुया=श्रुता is heard. अपरिसेसा=अपरिशेषा without any remnant; in full. एत्तो=अतः now; hence सुत्तकण्ठ=सूत्रकण्ठ one who has the thread on the neck It is used here for Brāhmin.

66. सुणि ascetic. गव्वं वह्=गर्वं वह् to be proud. धम्म-निमित्तम्मि काऊण=धर्मनिमित्तं कृत्वा under the pretext of religion.
67. भणियभेत्ते=भणितमात्रे as soon as it was said.
भयत्थ=भूतार्थ fact. माहणुप्पत्ति=ब्राह्मण+उत्पत्ति the origin of the Brāhmins.

68 नाभिनंदन the son of नाभि i.e. the prophet ऋषभ. नाभि was the name of his father. एगन्त=एकान्त a lonely place. सुसंघ a good group of monks etc.

69. पणउत्तमंगमग=प्रणत+उत्तमांग+मार्ग with the path of the best part of the body bent down; with the head bent down. पामूले करिय=पादमूले कृत्वा taking (the hands) to the root of the feet In the word पामूळ one syllable is dropped. राउळ and देउळ are other words like that. वयणमिणं=वचनं इदम् this speech; these words. निसामेह=निशमयत listen. इ is the Imp. 2nd pers. pl. termination.

70. अणुगहत्थं=अनुगह+अर्थम् thing or act of favour. परिशुद्ध=परिशुद्ध pure. फासुयाहार=प्राशुक+आहार faultless food.

71. कप्प=कल्प to be worthy or proper. संजय=संयत (p. p. of सम्+यम् to control) self-controlled. कीयगहु-हेसनिष्फण क्रीतक+उद्देश+निष्पन्न (any food) that is obtained by buying (क्रीत) or that is specially prepared for the monk. The Jain monks are not allowed to take food which is bought for them or which is specially meant for them. They are to take food cooked by the householder for his own sake, provided it is acceptable in other respects.

72. सुणित्तु=श्रुत्वा having heard. तु or इत्तु is a termination of the absolutive. तग्गयमणेणं=तद्गतमनेन on account of the mind going there (to a particular thing); with the mind concentrated on a certain thing. उग्ग=उग्र austere; severe. तवोविहाण=तपोविधान practice of penance. चर=चर् to do; to perform.

73. नहरिसि=महर्षि great sage. मगिया वि पुनरुक्तं=मार्गितः अपि पुनरुक्तं though asked again and again; फुडं=स्फुटम् clearly.

74. उवउत्त=उपयुक्त attentive; careful; cautious. भुंजावेमि causal 1st pers sing. of भुञ् to dine. आवे is the termination to be applied to the root for forming the causal base. बहुसो=बहुशः often.

75. सद्भाविय=शब्दापित was called. सायारचरित्तधारिणो=सागारचरित्रधारिनः those that followed (possessed) the conduct of house-holders; householders. मिच्छत्तार्ह=मित्यात्व+आदि wrong faith and ether things. तइया=तदा then; at that time.

76. रिय=इ to go. ददु=दृष्ट्वा having seen. जववीहियंकुर=यव+व्रीहि+अंकुर the sprouts of barley and rice (व्रीहि). पुरओ=पुरतः in front कागणि रयण=कागणि रत्न one of the fourteen jewels of a sovereign having six facets, eight angles and twelve sides. By this, he draws circles to produce light in the dark caves. The sovereign king Bharata by the help of this कागणि jewel, marked the men come to his house with threads on their necks in order to distinguish them.

77. अन्नपाणदाणासण giving (दाण) of food, drink and seats. संपूइय=संपूजित worshipped. अइतुंग=अतितुंग very high; excessive; कयत्यऽम्हे=कृतार्थाः वयम् blessed are we.

78. मइसायर=मतिसागर it was the name of the minister of the sovereign king Bharata. सहाए मज्झम्मि=सभायाः मध्ये in the midst of the assembly.

79. जाणं=येषाम् of whom. सम्माण=सन्मान honour. पदमसावय=प्रथमभ्रावक the first householder. कअ=कृत was done. वीर is the name of the 24th and last prophet of the Jains. अवसाण end. वीरस्स अवसाणे=वीरस्य अवसाने after the time of वीर. कुतित्थपासण्ड=कुतीर्थिक + पाण्ड (tautology.) Both the words कुतीर्थिक and पाण्ड mean a person following a false, heretical creed; heretic; atheist.

80. अलिय=अलीक false. सत्य=शास्त्र scripture. वेयनामधेय=वेदनामधेय by name वेद; with the name of वेद. हिंसाभाषण-मिच्छ=हिंसाभाषणमात्र which only preaches injury. जन्न=यज्ञ sacrifice. पसू=पशु beast. वहिस्सन्ति future 3rd pers. pl. of वह् to kill. Future terminations are obtained by prefixing स्स to the terminations of the present.

81. विवरीयवित्तिधम्म = विपरीत + वृत्ति + धर्म: one whose conduct and religion are perverse. आरंभपरिग्रहेसु अणियत्त=आरंभपरिग्रहेषु अनिवृत्त one who has not abstained from injurious activity and possessions. विमोह=वि + मुह् to delude.

82. परिकुब्बिअ=परिकुपित angry. सिग्घं=शीघ्रं soon. कोह निद्देसा=कुहत निर्देशान्. make them to go out of the country; banish them.

83. हम्ममाण=हन्यमाण being struck. हम्म is the passive base of हन्. माण and अन्त are the terminations for forming the present participles. सरण=शरण shelter. निवारिय=निवारित obstructed; kept off; warded off. पत्थरपहर=प्रस्थर+प्रहर stroke of the stone. Loc. is used instead of Inst.

84. जं=यत् as; because. वारिअ+वारित prevented. वुच is the passive base of वच् to speak; to be spoken.

85. पढमयर=प्रथमतर first; prior; earlier. परिवडिय=परिपतित fallen; degenerated. वक्कलपरिहाण=वत्कलपरिधान one who has the dress (परिधान) of barks.

86. सीअ=शिष्य a disciple. पसीअ=प्रशिष्य disciple of a disciple. मोहन्त deluding. कुसत्थ=कुशास्त्र false scripture. भिगंगिरमादीय=भृगु+अंगिर+आदिक् Bhrigu, Angira and others. वसुमई=वसुमती earth.

88. तिलोयनाह=त्रिलोकनाथ the lord of the three worlds. धम्मपह=धर्मपथ the path of religion. दरिसिऊण=दर्शयित्वा having shown. अट्ठावयम्मि सेले=अष्टापदे शैले on the mountain अष्टापद. अणुत्तरं best; highest.

89. तिगमिव=तृणम् इव like the grass. चइऊण=त्यक्त्वा having abandoned. रायवरलच्छी=राज्यवरलक्ष्मी the excellent splendour of the kingdom. The Nom. is used instead of the Acc. जिगवरपहउडिवज्ज=जिणवरपथप्रतिपज्ज one who has accepted the path of the excellent Jinas. अव्वावाह=अव्यावाध unobstructed. सिव=शिव salvation.

90. सिट्ठ=सिष्ट told; preached. लोगट्ठि=लोकस्थिति state of things in the world. पुव्वज्जाणुचिण्ण=पूर्वजन+अनुचीर्ण that with which the former people had come into contact. तिमलप्पहाव=विमरुप्रभाव that which has bright greatness.

TRANSLATION.

CHAPTER I.

1. (I bow down with my head) to Vṛṣabha, the best of the Jinas, the first Tīrthankara in the Avasarpini period and who is adored by the liberated, Gods, Kinnaras, Urugas, the lord of demons and the group of Bhuvanvāsi Gods.

2. (I bow down) to Ajita, who had conquered passions ; to Sambhava who will not be born again and who is the destroyer of worldly life ; to Abhinandana, Sumati and to Padma who has the lustre of his body like that of a lotus

3. (I bow down) to Supārśva, the best in the three worlds, to the excellent Jinas Shāśiprabha and Puṣpaprabha ; then to Sītala, the best sage, and to Vāsupūjya and to Sreyāṇsa.

4. (I bow down) to Vimala, Ananta and to Dharma who is the abode of religion, to the Jina Shanti, to Kunthu, the destroyer of passions and to the noble Ara, who had conquered enemies.

5. (I bow down) to Malli, who had destroyed the stream of existence ; to Munisūvrata, the lord of Gods, in whose era this story of Padma happened and who had good vows.

6. (I bow down) to Nami, Nemi and to Pārśva who is resplendent by the jewels in the great hoods of the serpents ; to revered Vira whose dirt of Karma has vanished and who is saluted by the three worlds.

7. (I bow down) to the other great sages, Gaṇadharas, and monks who have obtained greatness and are protected (in the activities of mind, body and speech).

8. In due order, I will narrate in brief the whole story of Padma, containing the line of names, as it has come down through the tradition of the teachers,

9. Who, except the omniscient Jina who has got the knowledge of the three times, is able to describe the relation of the story of Padma in whole ?

10. The clear and abundant thought that came out formerly from the mouth of the best Jina, was held by the Ganadharas ; and that is preached in brief.

11. Thus continuously there is the loss of the pure former scriptures ; knowing the time and intention the wise people should not be angry.

12. In this world there are some people, of uneven character, who are intent in receiving the faults ; even though pleased by good words, they do not receive even a single virtue.

13. By means of the scriptures, the poets say what has been spoken by the omniscient ; does not the needle pass through a great jewel pierced by the adamant-like needle ?

14. In this very assembly, men's minds are of various kinds ; who is able to hold them which are like the leaves struck by the wind ?

15. Even by the Tirthankaras who possessed scriptural knowledge, the three worlds were not made of one opinion ; then what can be done by men like us who are of dull intellect ?

16. Even though the minds of men are taken up by perverse mentality and they are wise in the abundance of deceit and fraud, still, now, I will say (something) according to the extent of my own intellect.

17. Body is filled with diseases and the life also is transitory like the flash of lightning ; but the sentiment of the poetic quality lasts as long as (there are) the sun, the moon and the group of constellations.

18. Therefore, a man who knows his own self, should be always energetic in his mind about the praise of great and noble persons.

19. Those are the ears which are engrossed in listening to the doctrine of the best Jinas ; others are like those of a jester made out of wood

20. That is the head where wander the descriptions of asceticism ; any other is devoid of merit like the shell of a cocoanut.

21. The eyes that are ready to see the Jina are good; those that are soiled by wrong faith are like those created by a painter

22. The teeth that are addicted to the stories of the best Jinas are possessed of brilliance ; the rest are grown in the construction of the mouth for the sake of phlegm.

23. What is the use, in this world, of a nose which is greedy of fragrant smell of various kinds; but which does not know the fragrance of the meaning of the scriptures ?

24. Excellent are the lips, here, which talk equanimous talk; others are the leeches of good words at the back.

25. The tongue that knows the taste of doctrine is the good one in this world; any other is like a knife newly made, having a sharp edge (in the form of bad words.

26. The lotus-like mouth which is engrossed in virtues becomes prominent; any other can be said to be a hole filled with insects in the form of teeth.

27. The man who studies and listens to (scriptures) and exerts with strength about the practice of asceticism is excellent in this world; any other man is like one made by architect.

28. Thus, with all respect, a man, having abandoned foolishness should become possessed of right mind and of devotion to the doctrine of Jinas.

29. On this high road of the story of Padma created by the great elephant-like Vira, even today is going on the traffic of ordinary elephant-like poets

30. So like a bee greedy of the scent of the rut of the elephants in the form of the best poets, with its eyes on the foot-steps and the drops of rut, I have also started by the same path.

31. The story of Padma has been composed by Vimala, according to scriptures and in verses with the meaning simple and clear; listen to it in brief.

32. The origin of the world and races, (Rāma's) departure in the forest, fight with Rāvaṇa, birth of Lava and Kuśa, (Rāma's) Liberation and the various existences are the seven topics in this Purāṇa.

33. Rāma's activity and its reason have been narrated by the son of Triśalā (Mahāvira) authoritatively; hear the good words in brief.

34. (Hear about) Mahāvira's place of liberation on the top of the attractive mountain Vipula as narrated fully by Indrabhūti to King Shreṇika.

35. (Hear about) the origin of the race of the governors, the cause of morality in the world, the birth of Vṛṣabha Jina and his bathing on the mountain Mandāra.

36. (Hear) the various preaching capable of destroying the misery of the world, the acquisition of asceticism and omniscience (by Vṛṣabha) and the (consequent) showers of the collection of the flowers.

37. (Hear about) the salvation having the greatness of the highest liberation which is praised by all the gods and demons. (Hear, then, about the battle between Bharata and Bāhubali as it had happened.

38. (Hear) the origin of the caste, of the groups of false believers having various appearance and of the race of the Vidyādhara of Vijjūdanta.

39. (Hear about) the fierce disturbance to Sanjayanta, the best of the ascetics; (hear) the acquisition of omni-science and the carrying away of the lore by Dharana.

40. (Listen to) the birth of Ajita and the shelter given in the assembly hall to a Vidyādhara Puṇṇyaghana by the Lord of Rākṣasa.

41. (Listen to) the shelter and the boon given by the Lord of Rākṣasa to the young prince; (listen to) Sagara's birth, his misery, asceticism and the salvation.

42. Then should be known the description of the splendour of birth of the great Rākṣasa Atikrānta and the movements of the race of Rākṣasas.

43. Then (should be known) in order, the origin of the race of those who had monkeys on their banners and the life of Tadikeśin along with that of Udayakumāra.

44. The coming of Kikkindhi and Andhaya to the sky-rovers of Sirimā'la side, the death of Vijayasinha and the anger of Andhaya (should then be known).

45. The death of Andhaya, the entrance into the town of Pāyā'ankāra at that time and the founding of a charming town by name Kikkindhipura on the top of the mountain Mahu (should then be known).

46. Then, going to and entrance into Lankā, of the sons of Sukeśi, who were great in strength, the cause of the death of Nigghāya and the plentiful fortune of Māli (should be known).

47. Birth of Indra in the town of Chakkavāla in the south of the mountain Vaitāḍhya and his attaining the Lordship of the range of Vidyāḍharas (should be known).

48. The death of Mūli in the battle, the origin of the birth of the prince Vesamaṇa and the entrance of Sumāli's son into the excellent garden of Kusumanta (should then be known).

49. The marriage of Sumāli's son with Kekasi, her seeing the excellent dreams, birth of Rāvaṇa and his propitiation of the arts (should then be known).

50. The perturbation of the deity by name Anādhya, the arrival of Sumāli, the gaining of Mandodari and observation of (other) girls (should then be known).

51. (Then should be known) the conduct of Bhūṃkāṇṇa, (the consequent) anger created in Vesamaṇa, the fight between the Rākṣasas and the Yakṣas and the austerity of Dhaṇada (Vesamaṇa).

52. Going of Daśamukha to Lankā, seeing of and questioning about the (idols of) Jina and the story of Hariṣeṇa, meritorious and capable of destroying the sin (should then be known)

53. Taking of the intoxicated great elephant by name Bhuvanāṅkārā, getting of the place of Yama and Kikkindhi by Rikkaraya and Aditya (should then be known).

54, 55. The entrance of Rāvaṇa and Dūṣaṇ into the excellent town of Pāyāṅkārāpura, Anurādhā's contact with misery on the separation of Chandoyara in the town of Vīrāhiyapura, union of Siri and Sugrīva, Vāli's renunciation and the perturbation of the Aṣṭāpada (should then be known).

56. The getting of Tārā by Sugrīva, the death of Sāhasagati Daśamukha's great anger and his going to (the mountain) Vaitādhya (should then be known).

57. The destruction of the sacrifice and the renunciation of Sahasrakirāṇa and Anaraṇṇa, the narration of the previous existences of Mahu (son-in-law of Rāvaṇa) and the attachment of Uvarambhā to Rāvaṇa (should then be known).

58. Getting of the Magical arts, the destruction of the glory of the King Mahendra, Daśamukha's going to the mountain Mandāra and the return (should then be known).

59. Acquisition of omniscience by Anantavīrya, the great houseless ascetic, taking of the vows by Rāvaṇa and the origin of Hanūmat (should then be known).

60. The meeting and friendship of Mahendra and Pralhāda on (the mountain) Aṣṭāpada, the anger of Pavananjaya and (his) abandoning Anjanā (should then be known).

61. The narration by the great sage, of the relation of the group of Hanūmat's previous births, and his up-bringing in the town of Hanuruha (made) by one named Paḍisūra (should then be known).

62. The activity of the sky-rover Pavananjaya in the forest of Bhūtā and the festival and rejoicing at the sight of Anjanā, the female sky-rover (should then be known).

63. Then, the great and fierce battle between the son of Pavananjaya and Mahābala, the (acquisition of) kingdom by Daśānana, the height of the Tīrthankara and the interval between the two Tīrthankaras (should be known).

64. The acts of Baladevas, Keśavas, their enemies and the prominent sovereign kings, the origin of Daśaratha's kingdom and the (acquisition of) the great wealth of boons by Kaikeyi (should be known).

65. Seizing of Indra by Daśamukha after a fight with him and initiation of the king who had a feeling of disgust (should be known).

66. The birth of Rāma, Laxmana, Bharata, Shatrughna and Sitā and the relation of the sorrow of Videhā (should be known).

67. Attachment of the brother of Sītā on seeing her picture [drawn] by Nārada and the production of the jewel-like bow for the self-choice of the girl [should then be known].

68. Daśaratha's initiation in the presence of the sage Sarvabhūtaśaraṇya, the narration of [Daśaratha's] previous births and the reunion [of her brother] with Sītā [should be known].

69. Fulfilment of Kaikeyi's boons, the acquisition of the great kingdom by Bharata and then the departure, in foreign countries, of Rāma, Lakṣmaṇa and Sītā [should be known].

70. Then the act of King Vajrakarma, the getting of good princesses, the subjugation of Rudrabhūti and Vālikhilya's release [should be known]

71. The founding of an exceedingly charming place named Rāmapuri near the village Araṇuggāma, the union with Vanamālā and the exaltation of Ativīrya [should be known].

72. The gain of Jitapaḍmā, disturbance of Kulbhūṣaṇa and Deśabhūṣaṇa and the building by Rama of temples of Jinas on the top of the mountain Vamśagiri [should be known].

73. The greatness obtained by Jatāyū's accepting the vows on seeing the grandeur of the gift, mounting the Nāgaratha and killing of Shambūka [should be known].

74. The arrival of the son of Kekasi, the very fierce battle with Kharadūṣaṇa, and Rāma's lament for Sītā's abduction [should be known].

75. Arrival of Virādhita shortly, (in a short time) the death of Dūṣaṇa, the loss of the lore of Ratnajāṭin and the arrival of Sugrīva [should then be known].

76. The death of Sāhasagati, getting the trace of the news of Sītā, meeting with Bibhīṣaṇa and the acquisition of lore by Rāma and Lakṣmaṇa [should then be known].

77. Then, binding of Kumbhakarna and Indrajit by the noose of the serpents, Laxmana's being struck by magic and the arrival of Viśalyā (should then be known).

78. The entrance of Rāvaṇa in the temple of Jina Shāntināth, the appearance of the miracles by the gods and entrance into Lankā (should then be known).

79. The production of the wheel [disc] by Laxmana, the slaying of Daśamukha, the lament of beautiful women and the arrival of the omniscient [sage] (should then be known).

80. The initiation of Indrajit and others, the re-union of Sītā, Nārada's coming to Lankā and the entrance into Sāketapurī (should then be known).

81. The story of the previous births of Bharata and the elephant as narrated, Bharata's initiation and the coming of Laxmana on the throne (should then be known).

82. The gain of Manoramā by him whose body (chest) was licked by (possessed of) the sign of Shrivatsa and the death, in the battle, of Sumahu and Lavaṇa (should then be known).

83. The destruction of the disturbance of the people of the province of Mathurā, the birth of Saptarṣi and the banishment of Sītā (should then be known).

84. Sītā's being seen by king Vajrajangha, the birth of Lava and Ankuśa and the fight with the father after defeating the (other) best kings (should then be known).

85. The getting of omniscience by them who were the ornament of all people, the arrival of gods, the appearance of miracles for Sītā and the stream of Bibhīṣaṇa's existences (should then be known).

86. The practice of austere penance, the agitation in the self-choice ceremony, the initiation of the princes and the bad existences of Bhāmaṇḍala (should then be known).

87. The initiation of Hanūmat, the cause of Laxmaṇa's death, the penance of Lava and Ankuśa and Rāma's lament and sorrow (should then be known).

88. Rāma's taking the initiation of a Jain monk caused by the god (who was related) in the previous existence, acquisition of omniscience and going to liberation (should then be known).

89. Let the good people being impartial listen to all this (story of) Rāma who obtained liberation with pure thought.

90. This story of Rāma, the eighth god (Baladeva), was formerly narrated by Vīra; afterwards, it was held brightly to (the gaze of) the people by the great good ones. Now it has been composed by Vimala, in verse with the meaning simple and clear; let all listen to the meaning of the scripture, which is greatly meritorious, holy and indestructible.

CHAPTER II.

1. In the Island of Jambudwīpa, in the southern part of the Bharata country, there is a country by name Magadha, which is charming, possessed of great qualities and which is adorned by groups of towns.

2. It was spread over villages, towns with earthen ramparts, towns with low ramparts, cities without any habitation surrounding them and over towns which had both the land and sea-routes. It was full of cows, she-buffaloes and mares; its boundary-line was blocked up by heaps of corn.

3. It had crowds of good men such as leaders of the caravan, merchants, householders and heads of families; it was a big store-house of jems, gold, jewels and plenty of corn.

4. The people in that country were clever in sciences, very handsome and possessed of the strength, glory and lustre. Besides, their minds were inclined to religion.

5. The people were noisy because of the incessant song and dance of the actors and acrobats; the travellers were fed and adorned with various garlands (by the people there).

6. They were more engrossed in the marriage celebrations and intent on scents and flowers. Constantly their energy was increasing due to the plenty of food and drink.

7. The country was charming due to the ponds, lakes and gardens on all sides. The people were happy being free from the invasion of the enemy, disease and thieves.

8. In the very midst of this country, there was an ancient town named Rājapura, which was encircled by a big and extensive parapet.

9. (The town had) excellent houses, high arches and best turrets and was without any buildings (built) of bamboo; it had ditches and there were holes in the walls of the fortifications.

10. (The town was) great on account of the plenty of precious articles, had plenty of water and bowers, had the houses filled with jewels and was noisy because of the talk of the merchants come from the various countries.

11. At the worship of the court-yards of the houses, it (the town) was variegated with the rays of emeralds and rubies, and the parts (of the town) were made fragrant by aloë wood, benzoin and sandal.

12. It was attractive by (means of) the temples and was abounding in gardens and rest-houses; its appearance was very charming by means of the hundreds of lakes, small and big, wells and fields.

13. It was attractive by means of squares and had the dining sound (coming) from the dramas; it was full of wise people and the conduct of many people (there) was faultless.

14. Why speak more ! That town was the abode of thousands of virtues and was created as if by taking the beauty of the town of the gods.

15. In the city of this description, lived the king by name Shrenika, who was possessed of the qualities of a king and who was as if the god of wealth incarnate.

16. (He) had glossy hair like the bees and the beauty of his face was like an excellent full-blown lotus ; his shoulders were fully developed, fleshy and hard; and his pair of arms was big, well-shaped and long.

17. His chest was extensive and broad; the waist was handsome, slender and could be grasped by the palms; his loins were like those of a lion; and his thighs were big like the trunk of an elephant.

18. His feet were beautiful like those of a tortoise; he was shining like a mountain of gold; his face was calm like moon and he was serene like the ocean.

19. There was nothing that the great knowledge and learning of the king did not know; his mind was inclined to right faith and was capable of worshipping (used to worship) the preceptor and the deities.

20. A man, (howsoever) clever in various arts and sciences, would not come to the end of the qualities of that king, though he may describe them for a long time.

21. In this country of Bharata, there was a town Kunda-grāma which was rich in qualities. There was (ruled) an excellent king by name Siddhārtha.

22. He had a wife (by name) Trisālā who was possessed of many qualities and was beautiful; the Jina came (entered) in her womb for the last time.

23. Having known by the shaking of the seats that the Jina was born, all the gods were delighted the ends of their hair rising with satisfaction.

24. Having come to the town, having sprinkled the scented water and having taken the best of the Jina, they reached went to) the top of (the mountain, Mandāra.

25. Having placed (the Jina) on a throne studded with jewels, and which was on a slab of stone called Paṇḍukambalā, the gods sprinkled (him) with pitchers of water from the ocean called Kṣīra.

26. As the (mountain) Mern was shaken easily by the toe, he was named Mahāvīra by the best of gods

27. Having bowed down, praised and circumambulated, the gods again placed the teacher of the three worlds near his mother.

28. The Jina who was fed by the lord of gods by means of the licking of the layer of nectar on the thumb, left the childhood and became thirty years old.

29. Once upon a time, the Vira Jina, having known the defect (of the worldly life), became full of detachment and entered the ascetic order, being surrounded by the Lokāntika gods.

30. Then, omniscience, which brightens the whole world, appeared to him who was free from the eight Karmas and was engaged in meditation.

31. (His) blood was of the colour of milk; his body was devoid of dirt and sweat; it had a fragrant smell; it was possessed of good marks and qualities; it had the splendour of the sun and was exceedingly pure.

32. The eyes were free from throbbing; the nails and hair were big and soft; the province round about hundred yojanas was free from plague etc.

33. Lotusés grew where he placed his feet; the trees bent with the burden of the fruit; and the earth abounded in corn.

34. The earth became like mirror ; there would arise the *Ardha-māgadhī* language; and the directions would be without any dirt and dust as in the autumnal season.

35. At the place where the best of the Jina stays, there would be (created) a throne studded with jewels; within one *yojana*, it would be attracting by means of the sounding of the drum and there would be the shower of the flowers by the gods.

36. Thus the best sage and the sunlike Jina, possessed of the eight great miracles, wandered enlightening the lotuslike noble beings.

37. Thus, *Mahāvīra*, in the course of his wandering, reached the great *Vipula* mountain—he who was surrounded by the splendour of the excellences and had the retinue of the whole of the order and of the leaders of the group (of monks).

38. Having known that the best of the Jina was on the great *Vipula* mountain, the king of gods mounted the *Airāvata* (elephant) which resembled the peak of the mountain *Hima*.

39. The temples (of the *Airāvata* elephant) were decorated with red lead and it was bantified by putting (on its neck) the neck-ornament called *Nakṣatramālā* ; it created a big noise by means of the sound of the bells and the line of rut burst forth from its cheeks.

40. (The elephant) was made fragrant by the fragrance of the rut which was covered by the humming bees ; the line of flags (on the elephant) was waved by the wind of the chowries in the form of its ears which were moving and agile.

41. *Indra* who was surrounded by *Sāmānika* gods and whose greatness was sung by the celestial nymphs, came to the *Vipula* mountain along with all the gods and demons.

42. Seeing the best of Jina and placing the pair of palms on the head, the lord of gods who was delighted in his mind began to praise the Jina.

43. Oh you sun, having the rays of omniscience all this human world is asleep in this darkness of delusion; that has been clearly awakened.

44. Oh you illustrious one, in this ocean of worldly life, which is full of great waves of the water of sorrow, you are the crossing boat for the traderlike noble beings.

45. Oh lord, in this forest of worldly life which is dense with the trees, in the form of union, separation, and sorrow, you have been born a leader of the caravan for those who are lost on the wrong path.

46. Oh Lord, what man is able to count your real merits, though they are praised for a long time for thousands of crores of years?

47. The lord of gods and the other gods of the four kinds having praised (thus) and having saluted with devotion, took their places.

48. Having seen the coming of the gods to the Jina, the king of Magadha also started out of Rājapura, with a big crowd of warriors.

49. When the king of Magadha came to that region, he got down from the big, excellent and intoxicated elephant and having praised the best Jina, sat down.

50. (That region) was prepared already and had a circular region for one yojana; it was beautified by the threefold rampart and the extensive gate which was made of jewels.

51. Both the parts had eight great flags and banners; and at every door were acted eight dramas.

52. There were sixteen excellent wells, full of clean water possessing lotuses—four in each of the directions.

53. The revered teacher of the three worlds sat happily on the variegated throne—possessed of umbrella, chowry, Aśoka tree and the halo of the light

54. Out of such group of people and the excellent gods, I will describe each part (region).

55. In the first part, there was the assembly of the bondless great sages; then, in the second was that of the wives of the gods such as Saudharma and others.

56. In the third part, was the assembly of nuns great by virtues; after that, as a rule, there would be the assembly of the daughters of the Jyotiṣka gods.

57. After that, there was the assembly of the wives of Vyantara gods and Bhavanvāsī gods; after that, as a rule, there would be (the assembly) of the Jyotiṣka gods.

58. Then in the (other) parts, there would be the assemblies of the lords of Vyantara and Bhavanvāsī; then there would be those of the heavenly gods such as Saudharma and others.

59. In the other parts, there would be the assembly of men and kings; the assembly of the animals is in the north-eastern direction.

60. Thus in the group of kings and gods with their minds pleased, Gautama saluting the Tīrthankara, asked about religion and irreligion.

61. Then the best of the Jina having a serene voice like that of the cloud, preached in Ardha-māgadhī language the religion which causes welfare of all the living beings.

62. Substance should be known to be two-fold—living and non-living; living beings are of two kinds—liberated beings and those in the worldly life.

63. The liberated beings have happiness which is infinite and incomparable; it is indestructible, unshakable, infinite and is always free from any injury.

64. Now the living beings in the worldly life should be known to be two-fold—mobile and immobile; both again are of two kinds—developed and undeveloped.

65. Earth, Water, Fire, Wind and Vegetable are said to be the immobile; beings with two senses and more are the mobile which is two-fold—conscious and unconscious

66. That substance which is non-living is divided into divisions such as Dharma, Adharma and others. Liberation is possible for the noble; the opposite is the case with the ignoble.

67. The soul always binds the Karma by means of wrong faith and activities, as also by means of passions accompanied by the taints of the soul.

68. The man protected in the activities of mind, body and speech acquires infinite merit with the help of tranquility and by means of knowledge, faith, conduct and penance.

69. Karma is said to be, in short, divided in eight divisions; the living beings are bound and released by means of dispositions.

70. The momentary happiness of beings, in the worldly life, which are infatuated with the attachment of the sensual pleasure is really manifold misery.

71. Beings of sinful deeds will not get happiness in hell even for that much time which is taken for the closing of the eye.

72. The animal creatures pass their time enjoying the misery of torture, beating and other bad things such as bondage and remonstrance etc.

73. Men get grief, bodily and mental, by means of union and separation, gain and loss and by love and hatred.

74. Even the gods having less glory get grief by seeing the groups of gods with greater glory; (their) grief is much more at the time of the fall.

75. In such deadly worldly life of four existences, the fallen soul gets human birth only with difficulty.

76. Even though human birth is obtained, one is born in the families of Shabara etc. who have little splendour; the birth in an excellent family is difficult.

77. Though born in a good family, one will be dwarf, deaf, blind, dumb, having a crooked hand and hump-backed; the soul will get, with difficulty, a body with all the five sense-organs healthy.

78. Though the collection of all good things is obtained, a man wanting in merit will not have a religious mind and the ignorant will not have it due to infatuation and greed.

79. Even though inclination to religion is obtained, one will be made to wander in evil religions; and he would not get religion preached by the Jina.

80. In the case of a man whose mind is not turned to religion after having obtained human birth, (it can be said that) the nectar in his hand is as if lost.

81. There are some courageous men who having taken the vows with devotion keep them unbroken and obtain excellent place.

82. There are others who having meditated on the twenty duties enjoined by the Jina obtain infinite happiness capable of agitating the three worlds.

83. There are others who practise severe penance and shorten the worldly life; such persons, having lived two or three existences, obtain incomparable liberation.

84. (There are some) who practise great penance, propitiate with the strength of the intellect and die; they become Alamindras in the residences of the excellent Varavimānas.

85. Having fallen from there, for a long time they enjoy the enjoyments and glories of Haladharas and sovereign kings, practise religion and are liberated.

86. There are others who having taken the duties of the ascetic are conquered by the fierce hardships and fall from self-control; they again accept the lesser vows.

87. Others are satisfied only by the sight of the Jinas; even in dreams they do not abandon and abstain (from sin).

88. Some whose minds are deluded by wrong faith, who are without any character, are vowless and are greedy of the sensual pleasures enter the fierce battle.

89. Others having done acts such as ploughing etc. which injure various creatures, go to hell having severe, great and fierce pain.

90. Those who have deceitful and fraudulent nature and who deal with false weights and false measures do not believe in religion and acquire animal existences.

91. Those that practise straight-forward religion, have little passions, are good by nature and are possessed of medium human qualities, get human birth.

92. Those who are possessed of lesser vows, great vows and ignorant penance, become gods due to their disposition.

93. Those that are pure in their faith, knowledge and conduct and in the activities of the various sense-organs and are indifferent even to their body, get liberation having shaken off Karma.

94. The lions among the ascetics who are free from the eight Karmas obtain that liberation which is indestructible, infinite, free from harm, blissful and exceedingly happy.

95. The souls bound with Karma wander in the great ocean of the four existences ; none will cross it without the boat of Jain religion.

96. In the great summer of worldly life, the whole of the world which is heated by the heat of the misery and severe pains becomes cooled by the cold of the clouds in the form of the words of the Jina

97 Then those gods having listened to the sermon (religion) come out from the lotus-like mouth of the best Jina, went to their places having obtained right faith.

98. The king of Magadha also, having bowed down to Vira Jina with devotion, reached Kusagganayar - accompanied by all his retinue

99. By this time, the sun set at the end of the day ; the lotuses faded and there was the separation of the pair of chakra-vāka birds.

100. Darkness spread in the sky—the dark colour staining the light of good men's conduct in all the quarters ; that is known to be the nature of the wicked.

101. The king also in his place which was brightened by the burning rays of the jewelled lamps, slept happily in the bed of a sofa covered by a flowered cloth.

102. While he was enjoying sleep, he saw the best Jina in the dream and then with great effort asked his doubt.

103. And then the high-souled woke up being praised by hundreds of auspicious songs by the voice of the bards and the sound of the many drums which was deep, great and serene.

104. (He) began to think, "It has been said by Vira that this world full of religion will become the abode of men such as sovereign kings and others".

105. "Now, my mind greatly doubts about Padma-charitra (life of Rāma); how the great Rākṣasas, though very strong, were killed by the Vānaras (monkeys)".

106. "By the religion of the Jina alone, brave persons proud of their strength, were born in great and greater families and the other became well-versed in hundreds of learnings".

107. "It is heard in the common-place scripture that all the Rākṣasas headed by Rāvaṇa maintained themselves by eating and drinking marrow, blood and flesh".

108. "Indeed there was a brother of Rāvaṇa named Kumbhakarṇa who was very strong; he slept in his bed for six months without any break or fear".

109, 110. "Even though his body would be crushed by big elephants resembling mountains and his ears would be filled by pitchers of oil while he was sleeping, still, he would not hear the sound of drums sounded in his front nor would the high-souled get up from his bed if the period (of six months) was incomplete".

111. "When he would get up, he would be overcome with great and fierce hunger and would devour whatever would be in his front such as elephants and buffaloes."

112. "Having filled his belly with many gods, human beings, and elephants, he would again get on his bed and free from fear would sleep for six months."

113. "Besides, it is also heard that Indra being defeated in the battle by Rāvaṇa was bound in chains and was brought to the town of Lankā"

114. "What man in the three worlds even though accompanied by the gods and demons, would be able to conquer Indra who upholds the Jambu dīpā upto the ocean."

115. "One will be (reduced to) the heap of ink even by the thought of him who has the best elephant called Airāvata and has the thunderbolt for his unfailing striking."

116. "The poets have composed, Rāmāyaṇa with the perverse contents, like the killing of a lion by the deer or like the destruction of an elephant by a dog."

117. "All this is false because of ideas contrary to reasoning; persons, in this world, who are wise do not believe in this".

118. The king who was thinking thus then became eager to go for the salutation of (to pay homage to) the Jina which would be the cause of the removal of the doubt.

119. The clear light of the sun possessed of bright rays blooms excellent lotuses from which the bees come out and the region is (made) exceedingly charming by the sound of the sweet syllables; it penetrates the wind of the trees and releases the pollen.

Or

The sunlike words which are possessed of the rays of Vimalasūri are very pure; they have come out of (his) excellent mouth and are arranged in lines; the regions are made exceedingly charming by the sound of the sweet syllables; they are mounted on the saving boat and cause men to shed their dirt.

CHAPTER III.

1. Seated in the Assembly Hall, his body decked with all ornaments and with the footstool illumined with the rays of the pearls in the crowns of his vassals.—

2. That king of the Magadhas, whose alacrity and enthusiasm was solely with the intention of seeing the sage:

mounted the excellent elephant full of all the auspicious characteristics.

3. He then marched out of the city surrounded by excellent elephants, horses (i. e. cavaliers), chariots (i. e. charioteers) and warriors. That best of kings reached (the place) where the divine (sage) Gautama was.

4. Having reached that spot, he saw the best amongst the Ganadharas in the midst of a group of excellent ascetics, the autumnal sun as it were, in point of lustre.

5. Descending from the elephant, and going round the ascetic, the king, delighted at heart, bowed down to him, placing the bud-like folded hands on the head.

6. Being blessed by him he sat down at the feet of the sage, and asked him with the great decorum everything including the bodily welfare etc. of the sage.

7. Knowing the relevant (things), full of modesty and courtesy, the king once again questioned Gautama, the dispeller of all darkness in the form of doubts.

8. I wish to hear, O glorious one, the history of Padma (Rāma) clearly; for the heretics (Lit. the Expounders of false faiths) have proclaimed perverted (accounts).

9. If, O glorious one, Rāvaṇa were (as they say) a demon as valorous as the best of gods, how then was he vanquished by lower creatures like the monkeys on the battle-field?

10. (They further add) — 'Rāma pierced a golden-bodied deer with an arrow in the forest and that Vāli was killed treacherously for the sake of Sugrīva and Tārā.

11. Furthermore, having gone to the abode of gods and conquering the lord of gods in the battle, he was put in prison tied with strong and hard fetters.

12. And Kumbhakarna, though well-versed in all the sciences and arts used to sleep (according to them) for six months! How again was a bridge built by monkeys on the great ocean?

13. Favour me, therefore, O divine one and tell the truth accompanied with the (real) causes (or arguments). Destroy this darkness of doubt by the light of knowledge.

14. Then the Pontiff (or Ganadhara) said, listen, O best among men, giving me your mind and ear! I shall tell unto you (all that) just as the omniscient one has told (me).

15. Dasānana (the ten-mouthed one) is not said to be a demon eating flesh. All that what those bad poets have described is a lie.

16. Anything, without foundation or grounds, does not give you facts—though it might be told (by men). O king, these words are thus without (any foundation of) facts and hence are like a (tree) with its roots cut off.

17. First of all I shall describe the time and the place there (in that story). And then listen, in due order the lives of (all) the great men (involved in the story).

18. Akāśa or Space is infinitely infinite and in the centre of that is (situated) the world which is without a beginning but having end and is divided into three divisions.

19. The world is, at the bottom, like a cane seat. The middle portion resembles a Jhallari while the top has the shape of a muraja.

20. The whole resembles a Tāla (a musical instrument) and is encircled by three circles. In the midst is the lower world (situated) in many islands of the ocean.

21. In the centre of that is the continent of Jambu, having the shape of a mirror. Its dimensions are a hundred thousand yojanas.

22. It is surrounded on all sides by Lāvāṇa Samudra (Saline Ocean). It is (situated) on a platform on the posts of which lotuses are engraved and on the entrances it has burning lustre.

23. In the centre is the mount Mandāra, adorned with four forests and having various gems. It is ninety-nine thousand (yojanas) high and ten yojanas in breadth.

24. It penetrates below (in the earth) one thousand yojanas and touches the layer of adamants. And above, it touches the Saudharma heaven by its peak.

25. There are six Vāsadhāras (mountains) and seven continents. There are fourteen great rivers and four Nābhi mountains.

26. The Vakkhāra mountains are twenty, the capitals are thirty-four and the Vaitāḍhya mountains also should be known to be as many.

27. There are sixty-eight caves and thirty thrones; in the Uttaradevakurus there are excellent heavenly trees.

28. There are two hundred Kānchanakūṭa (mounts) and six lakes. There are two Yamalagiri mountains Chitra and Vichitra.

29. There are six Bhogabhūmis, which are adorned by excellent trees and are attractive; in these places are the temples of the Jinās.

30. And here in this Saline waters there are four islands charming in (by) the sanctuaries of Jinās and in point of pleasures just like the heavenly regions.

31. In the Jambudwīpa, to the south of Bharata, lies the island of the demons. The island inhabited by Gandharvas is to the west of Videha.

32. Then to the north of Airāvata is the island of Kinnaras and to the east of Pūrva-Videha lies the island of Varuṇa.

33. In Bharata and Airāvata there is the increase and decrease (in time etc.). In the remaining (islands) the time (or Kāla) is always constant.

34. The lord of Jambudwipa, the great prosperous Anā-
dhiya (Anādrata) accompanied by thousand gods ruled all.

35. In ancient times during the Suṣamā period (i. e. the golden millenium) this Bharatakṣetra was like the Uttarakuru-
kṣetra, complete with all pleasures and abounded in the excellent desire-yeilding trees.

36. The men then possessed a height of three Gavyutis, were square built, and had a life of three Palyas.

37. There were desire-yeilding trees supplying musical instruments, food, ornaments, desires, dress, houses, lamp, lights, pots and flowers.

38. With the help of these they always enjoyed charming pleasures to their hearts' content very happy and not conscious even of the time spent.

39. And when there was little life remaining, they created a beautiful pair (i. e. a boy and a girl) and then breathing their last would obtain the happiness of gods.

40. Then the lions etc, were gentle and never got wild with one another. They also enjoyed happiness roaming at will.

41. In Bharata as also the Airāvata kṣetras there is the increase and the decrease of time. In the remaining ones there is neither the increase nor the decrease of time.

42. Having heard this, the king, having bowed down to the sage again, asked, 'by doing what is a man born in this Land of action'.

43. Then the Gaṇadhara replied :- those good persons who are straightforward, attain this Land of activity by conferring gifts to the monks.

44. Those who give gifts to bad persons in order to enjoy happiness and pleasures (in the next birth), are born as elephants etc. and enjoy the pleasures of elephants.

45. Just as seed (sown) in a well tilled ground increases and never diminishes even so, (by) munificence to good ascetics one acquires much merit.

46. Just as in one and the same lake, water is drunk by a cow and a snake but, in the case of the snake it turns into venom while in the case of a cow it is transformed into milk,

47. similarly, gifts given to one who possesses good character and the other who is devoid of it is respectively fruitful and futile in the other world. Its merit (depends on) the special nature of the receptacle (or receiver).

48. In this way, oh king, I have told you in brief the nature of charity. I shall now explain to you (the causes of). the birth in a noble family. Listen.

49. Just as the moon increases and decreases (in digits) by its own nature, even so the ascending aeon increases and the descending one diminishes (because it is in their nature).

50. During the third period, when the eighth part of the Pallyopama was remaining, the first scion of the noble family by name Pratiśruti was born.

51. The high-souled one, knowing his previous incarnations in all the three births was favoured by the muse of learning herself and (during his life time) the world was happy in every respect.

52. And thus, after some time had passed was born sammui; after him came Khemamkara and then followed Khemandhara.

53. Then the great Sīnankara and then Sīmandhara who, gave delight to the subjects; and after him was born Chakku, in the Bharata-varṣa.

54. It was this Chakku who encouraged the people when they were frightened at the sight of the sun and the moon and told to them whatever took place.

55. Then was born the wise and great Vimalavūhana; (after him) Abhicandra of the lustre of the moon and then Marudeva, Prasenajit and Nābhī.

56. These fourteen law-givers born in the Bharata-kṣetra, were proficient in polity in the world and were like fathers to their subjects.

57. In the place where Nābhī himself lived, there was a wonderful (desire-yielding) tree which was surrounded by various gardens and wells and was the abode of pleasure and duration of life.

58. He had a beloved wife, Marudevi, (by name) who was possessed of many virtues, youth, beauty and of good form and was like a goddess incarnate.

59. And the goddesses Irī, Shrī, Dhṛti, kīrtī, Buddhi and Laxmī were so to say in her service and obeyed her commands at the instance of Indra.

60. The goddesses performed the duties like (the preparation of) food, drink, sandal, bed, seat, and bathing etc. and they congratulated her by means of dance, music and lute.

61. Then once upon a time, the queen Marudevi who was sleeping comfortably on a rich bed, saw the auspicious fourteen dreams, during the last watch (of the night)

62. (They were :—) A bull, an elephant, a lion, excellent glory, a garland of flowers, the moon, the sun, a flag, a pitcher, a lake, an ocean, a celestial car, an excellent house and a fire—like lustre of the heap of jewels.

63. At the close of the dreams, being just awakened by the sound of the drums giving out the notes of hailing, she shone like a lotus plant (or lily) at the advent of the sun.

64. Having performed her toilet and other auspicious duties, she went to Nābhi, her eyes full of the expresion of joy. Seated on jewelled seat, she told her husbund the auspicious dreams (she dreamt).

65. Grasping the significance of the dream, Nābhi said, " O Beautiful one, a prophet will be born of your womb. "

66. Having listened to these words, Marudevi, with all her body full of raptures, and with her lotus-like eyes blooming, was full of the bristling of hair due to joy.

67. Six months from the time of the fall (from the heaven) would the best of Jinas enter the womb; the God of wealth would shower jewels for fifteen months.

68. Vṛṣabha is acclaimed in the world as Hiranyagarbha, because while he was in the womb there fell a shower of jewels along with that of gold.

69. Having lived in the womb, he came out endowed with the three (types of) knowledge stirring all the three worlds.

70 At the sight of the birth of a son, Nābhi, being delighted, proclaimed (lit. made) a festivity with all the auspicious pomp and resounding with the notes of loud drums and other musical instruments.

71. The best of the gods, seeing their seats shaken by holy breezes (bracing breezes), saw then by their supernatural knowledge that the Jina was born.

72. The Bhuvanavāsi gods stood up blowing conches, the Vyantaras making the sound of drums and the Jyotiṣka gods making a roaring sound like that of a lion—all of them in great confusion.

73. Even the gods in heaven were shaken (in their places) and being awakened by the sound of bells, came down to this world of mortals with all their pomp

74. All the four-fold gods, mounted on excellent elephants, horses, bulls, lions, and aerial cars came down to the house of Nābhi.

75. And the delighted gods showered jewels in the house of Nābhi—the shower containing Lapis—lazuli, diamonds, emeralds, Karketana and Sūryakānta jems.

76. The general of the army (of gods) took the Lord of the Jinas in his hands and brought him near the king of gods, placing by the side (of the mother) the artificial child.

77. Then having bowed down, Indra took the Jina in haste and was not satisfied though he was looking (at the Jina) with the thousand eyes.

78. And then the gods proceeded towards the (mount) Mandāra, in large crowds; covering the (whole expanse of the) sky and with their bodies shining with ornaments.

79—83. Then was seen an excellent mountain -which was full of crystal stones and various jewels, -which was agitated by tender creepers, -on which long garlands of wood flowers were hanging, -which was shining by the rays of the various big jewels springing from the peaks, -which had shining, clean and tender petals and had twigs which were shaken by the wind, -on which sang the bees rich with the fragrance of flowers blossoming from excellent trees, -where flowed the brooklets and streams of water with a murmuring noise, -which was full of beasts and animals such as horse, mongoose, bull, lion, boar, dog and deer, -where large crowds of people sported fearlessly as they pleased, -which was enjoyed by the crowds of the best of Garuḍas, Kinnaras, Uragas and Kimpuruṣas and the regions of which were filled with the sweet music and whisperings of the divine damsels.

84. It was mountain Meru with such qualities. On it excellent and great peak, all those noble gods got down.

85. There was seen the Pāndukambala slab of stone, with the jewels bright and shining, wet with the moon-stone and making the ten directions bright.

86. The best of Jinas was placed on the throne by Indra who was delighted and pleased ; and the (gods) began the very rich coronation ceremony.

87. On the occasion of the bathing at the time of the birth excellent drums such as Bheri, Zallari, Ainga, Mṛdanga, Shankh and Panava were sounded creating a rumbling noise like that of the clouds.

88. There were various Gandharvas, Yakṣas, Kinnaras, Tamburṇyas and Mahoragas with excellent flowers, sandal, incense and divine garments in their hands.

89. Being pleased; some of them danced ; others sang in sweet voice ; while some others clapped their hands and spread their legs.

90. Some held the umbrella over him and some sounded the drums so as to produce a deep and loud noise.

91. The wives of the gods danced artistically with amorous and coquettish gestures, placing the foot beautifully and full of excitement due to the side-glances.

92. And the gods showered from above, flowers rich in various smells ; so that the sky that was quite clear became within a moment dusty with the pollen.

93. Then the groups of gods brought speedily the pitchers filled with the water of the milky ocean for the coronation of the best amongst the Jinas.

94. Then Indra began the coronation ceremony (lit. poured the water on him) taking a jewelled pitcher, to the accompani-

ment of the sound of the bustle of the hymns in praise (of the Jina) and the noisy notes of greetings.

95. Yama, Varuṇa, Soma and other great gods of great glory bathed the prince carefully and with pleased minds.

96. The goddesses like Indrāṇī and others gladly besmeared (his body) with fragrant perfumes and powders with their fingers resembling the fresh blossoms (or sprouts).

97. And thus having done the sprinkling (or bathing) ceremony the delighted Indra then arranged the ornaments and decorations in their proper places, according to proper rules, on the body of the Jina.

98. And over his head was placed the crest-jewel, the best protection; the ear-rings (were put) on the ears and the sapphire bracelets on the arm.

99. The waist-band was fastened on the cloth girt round the loins of the Jina ; it, being brightened by the jewels, shone over the divine garment.

100. With great respect, having decorated his body with ornaments, Indra, delighted in mind, began to praise the Jina.

101. Hail to you ! O sun to all darkness in the form of ignorance. You who are like the full-orbed moon unto the lotuses in the form of Bhavya (pious) souls. Hail to you, again, who drain the ocean of worldly existence and you who are adorned with the mark of embellished Shrivatsa.

102. And the other gods also having praised the best of the Jinas by (singing) his good qualities and having gone round him thrice, dispersed as they had come.

103. And then Harinagaveśī, having brought the lord of Jinas to his house and placing him on the lap of his mother returned to the abode of gods.

104. Then that Marudevī, seeing her son adorned with celestial ornaments, could not contain within herself, with her hair bristling (due to joy).

105. Seeing the son besmeared with plenty of divine saffron and adorned with excellent jewels, Nābhi carried (with him the pride of) the excellence of the three worlds.

106. And the delighted Nābhi named (the child) as Vṛṣabha in that a bull as white as the moon and the Kunda flowers had entered (in dream) the belly of (its) mother.

107. He who was surrounded by the boys in heaven and would play with hundreds of sports, grew up day by day by the strength of the food of nectar on the thumb.

108. In a short time, he attained physical growth and became exceedingly beautiful; with his chest marked by the sign of Shrīvatsa, he was the abode of good marks and characteristics.

109. (He had) the height of fifty Dhanus and possessed a body which had the Vajra-nārācha shape, was endowed with thousands of good marks and was shining with lustre like the sun.

110. At that time, excellent and various food, drink, carriage, bed, seat and ornaments etc. were given to him by the gods.

111. At the time when the various desire-yielding trees perished in course of time. the juice of sugar-cane was the food of men.

112. The earth was devoid of arts, sciences, religion and irreligion; nor there was any origin of things of welfare and of the heretics.

113. At that time, the god of wealth created a town having lofty ramparts of excellent gold, nine yojanas in extent, twelve yojanas in length and full of jewels.

114. The revered Jina, Vṛṣabha himself advised the establishment of the groups of villages, towns, cities and the arts of welfare.

115. Those excessively strong men who were appointed by him for the protection became famous and renowned in the world as the Kṣatriyas.

116. The courageous men who were engaged in trade, ploughing, keeping of the cows and business were named as Vaiśyas.

117. Those who were engaged in the mean things and who always did the commands of others became the Shūdras ; they are of various types in this world.

118. As a pair giving happiness to all the beings entered on earth, that era was proclaimed in the world by the name of Kṛtayuga.

119. The excellent Jina had a wife by name Sumangalā and a second by name Nandā ; he got hundred sons (such as) prince Bharata and others.

120. Both the excellent daughters, Brāhmī and Sundarī were possessed of youth, beauty and lustre and were renowned in the people.

121. (He) showed (taught) politics to the feudatory kings, warriors, priests, commanders, merchants and to the heads of villages and taught the relation of the earth to the people.

122. Thus he passed the time enjoying the royal glory ; (once) seeing the blue garment, he became averse to worldly life.

123. (He thought) Alas ! the people being attached to the service of others, delay ; they dance like mad men and do many hundreds of acts.

124. Humanity is worthless and life is as fickle as the flashes of lightning. The body is merely the receptacle of multifarious diseases, sorrows, and flocks of germs (or bacteria).

125. The soul (i. e. the man) addicted to the baits of pleasures takes misery for happiness. And though mocked again and again does not mark the diminishing life (i. e. is not conscious of it).

126. And thus, discarding these pleasures of senses which are so ephemeral, I should exert for penance, self-control and for the bliss of salvation, having (first) given up all attachment (to pleasures).

127. And while he was thus meditating on the cause of the destruction of the cycle of worldly existence, the Lokāntika gods, resplendent in their crowns, approached.

128. Having bowed down with their heads, they said "It is very good, O lord, that you are enlightened (lit. awakened). Much time has passed since the path of salvation is cut off here (in this world)".

129. "These souls wander repeatedly in this dreadful ocean of existence (lit. birth). Let them cross it, resorting (lit. sticking) to the ship in the form of the gospel of Jina ; please do not prolong (their tortures longer)".

130. Thus, the fourfold gods, with Indra as the chief, came there speedily for the sake of his renunciation ceremony when he had thus firmly made up his mind (to renounce the world).

131. Having bowed down to the best of Jinās, they were delighted with joy, and were repeating the words of (greeting) 'hail' (or victory), with beautiful banners and chowries with their blossom-like hands moving.

132. He then mounted the palanquin, made of gold and studded with pearls, sandal, emeralds, Indra-nīla and diamonds.

133. And then the magnanimous one went out of the city, surrounded by gods and kings, with (or to the accompaniment of) thousands of drums that were beaten and with the words of greetings from the crowds of bards.

134. And he came to the excellent park named Vasanta-tilaka abounding in the excellent trees of Bakul, Tilak, Champak, Aśoka, Punnāga and Nāga.

135. Bidding adieu to his parents, sons, relatives and all the others around him, he then took away the ornaments like the waist-thread, bracelets etc. and (all his) clothes.

136. Having bowed down to the Siddhas and performed the ceremony of extracting the hair in five handfuls and along with other four thousand men (the Jina) attained the highest initiation of monks.

137. And then Indra, receiving or (taking) the hair in a jewelled vessel and bowing down (with his head) threw them in the milky ocean.

138. The gods, having celebrated the great festivity of renunciation (of the Jina) in the company of men went to their respective places having saluted the best of Jinas.

139. And the wise, great and excellent Jina wandered on the earth for a year, fasting and in the company of four thousand monks.

140. Some (of the monks) in the (very) first month while others within a period of two, three, upto six months and thus all the monks were routed up by the warriors in the form of bodily sufferings.

141. Out of fear from Bharata, as also due to the sense of shame and vanity they did not return home though tormented with hunger and thirst, but stayed on in the forest.

142. Being troubled with hunger they took fruits from the clusters of trees. 'It was proclaimed in the sky 'Do not take the fruits (at least) in the guise of monks'.

143. And then the ascetics were divided into many types-clad in bark garments, Kuśa-grass, eating fruit and behaving at (acting according to) their own sweet will,

144. Just at this time, Nami and Vinami, desirous of excellent pleasures, came to the best of Jinas and having bent their heads in salutation, took their seats contentedly at the feet of the Jina.

145. (Seeing them) thus keen on pleasures, Dharapendra left his seat and with all his paraphernalia, he also came down there.

146. Bowing down the lotus-like feet (of the Jina) he sat near the best of Jinas and there he saw both the young men with eyes like lotus petals.

147. Then the king of serpents said unto them, "For what purpose are you both standing near the Jina, with swords in your hands?"

148. Then Nami replied in these words "O lord, we have no royal splendour and it is for this purpose that we have come near the Jina.

149. No sooner were these words uttered than Dharapa immediately bestowed on him diverse lores possessing (supernatural) powers.

150. The best mountain Vaitāḍhya was recommended for their (happy) excellent abode—which was all silver and extending upto fifty yojanas.

151. Divided (in two) at the twenty-fifth yojanas and charming in both the ranges, it was two miles high and six yojanas (below) the earth.

152. The demi-god Nami, having gone to the southern range (of the mountain) founded fifty cities chief amongst them being Ratha-Nūpur and Chakrapāla.

153. And in the northern range (of the mountain) was a city named Gagana Vallabhapura which was decorated with many a temple of Jina and beautiful mansions with lofty arches.

154. And having gone ten yojanas above that, there were ten cities of Gandharvas, Kinnaras, and Kimpuruṣas adorned with excellent mansions.

155 And going above that for another five yojanas was the beautiful surface of the top of the mountains charming by the temples of the Jinas and illumining (all) the ten quarters.

156. And in those temples there lived always the Chāraṇa monks, meritorious, engrossed in their study and meditation and dazzling with the splendour and lustre of penance.

157. (The country) was rich with many groups of villages, cities, harbours, parks, gardens and forests and there were rows of groups of houses dazzlingly bright, being studded with pearls, diamonds and gold.

158, 159. Abounding in excellent cows and buffaloes and presenting a charming sight by (the growth of) various corns, rich in all herbs and flowing with ghee, honey and milk, free from excessive heat as also cold and (all) dangers, it was by its very nature temperate (or gentle). (Thus) that country of demi-gods appeared as if it were a world of gods.

160. And there were the beautiful Vidyādhara damsels, imbued with diverse charm (and beauty) and with their faces resembling beautiful lotuses blooming because of the contact of the tender (i. e. morning) rays of the sun.

161. And the demi-gods there, valient and proud of their learning (or lores) and strength, enjoyed pleasures as they chose (even) like gods in the world of gods.

162. And thus the great Vidyādharas (living in) both the ranges, very careful in taking) food, drink, beds and seats, enjoyed all prosperity and happiness and followed the pure path of religion as preached by the Jinas.

CHAPTER IV.

1. Then the revered Tirthakara, having abandoned his meditation, began to wander over the earth adorned by groups of towns, for the sake of gifts (of alms) and religion.

2. Wandering in the country of Padma, in due course he reached the town of Gajapura, where lived king Shreyānsa, the abode of many hundreds of qualities.

3. At the time of mid-day he went to the town on the begging tour; while wandering in the line of houses, the Tirthakara was seen by the people

4. (He was) of calm face like the moon and shining with lustre like the sun; his pair of hands was hanging long and his body was decorated with (the sign of) Shrivatsa.

5. The people offered him excellent necklaces, coronets, ear-rings, jewels, pearls, garments, chowries and other things; but his mind was not attached there.

6. Some, having saluted the feet, and being satisfied, placed before him expanses of excellent elephants, horses, chariots and jewels.

7. People of calm mind not knowing the sign (process) of begging, offered girls beautiful in all the limbs and with faces like the full moon.

8. The Jina, whose delusion was gone, did not wish whatever the people offered; (he) with his tresses of hair hanging down, came to the residence of the king.

9. Seeing the best Jina coming, the king, though standing on the terrace of the palace, entered in the vicinity of the feet (of the Jina) having recollected the former birth.

10. Having gone round him thrice, he who was horripillated with joy, fell at his feet along with all his servants.

11. Giving with all devotion the offerings in the jewelled pot he saluted the pair of feet with pure disposition.

12. The best king Shreyāṇsa, with great faith, offered him the juice of sugarcane in a place which was washed and cleaned.

13. Then began to blow the wind which was pleasant, cold and fragrant; and a shower of jewels along with flowers fell from the sky.

14. 'What a gift!' Thus was proclaimed in a loud and deep voice which was like that of a drum; and the best king obtained great prosperity and highest welfare.

15. Then the groups of gods and Chāraṇa ascetics said. 'It is good; you are a great person; and oh you illustrious one, the second wheel of the chariot of religion has been upheld.'

16. Thus having done the introduction of the conduct of the charitable, the Jina engaged himself in auspicious meditation in the garden of Sayadāmuha.

17. By the annihilation of the Ghāti Karmas, omniscience brightening the Loka and Aloka was born to the revered ascetic when he was thus meditating.

18—19. When omniscience is obtained, the Jina gets a seat, the umbrella, the Atichhatra and chowry as also the divine tree called Kalpadruma, the sounding of the drums. and the shower of flowers; endowed with all the excellences, he obtained the glory of Jina.

20. Knowing the attainment of omniscience, the gods came and sat in the (proper) places after bowing down to the Jina.

21. The Gaṇadhara said, "Revered sir, the living beings being helpless wander in the infinite worldly life; tell them the means to cross (it).

22. Then the best Jina whose voice was deep and sweet like that of the cloud, began to preach the two-fold religion in the midst of gods and men.

23. The five great vows, the five ways of carefulness and the three controls constitute the religion of the ascetics ; because of particular activities, it becomes manifold.

24. That which is possessed of the five lesser vows and is spread over the seven disciplinary vows, is the religion of laymen who have abstained from things specially meant for them,

25. Due to religion, the soul gets greatness and the great happiness of gods and men ; due to irreligion, it gets hell which is the abode of thousands of miseries.

26. There is no shower without the clouds nor there is any corn without seed ; similarly, without religion there will not be any happiness for living beings.

27. Even if the ignorant will practise severe penance, they will become servant-gods ; fallen from there, they would be (born as) lower creatures.

28. Experiencing miseries in the worldly life of four existences which abounds in thousands of births, they wander for infinite time,

29. Having practised the religion of the Jina, some are liberated ; some become Ahamindras ; and others, firm in religion, obtain the lordship of the heavenly regions.

30. Those who praise the bondless ascetics with all devotion, do not go to the path of evil existences by virtue of its fruit.

31. Listening to the words of religion preached by the Jina, the crowds of men and gods obtained right faith, became averse to worldly life and were delighted.

32. Some of them became excellent ascetics free from paraphernalia and injurious activity ; others became householders possessed of the five lesser vows.

33. Thus, at the end of the sermon, having bowed down to Jina, all the best and excellent gods went to their respective places along with their servants.

34. The province where the Jina moved about, became like the heaven ; and for a hundred yojanas round about it, it was charming and free from diseases etc.

35. He had eighty-four Gaṇadharas among whom Vṛṣabhasena was prominent ; and there were as many (eighty-four) thousands of ascetics.

36. At that time, full sovereignty was obtained by king Bharata ; that courageous one was endowed with horses, elephants and women and was the master of the fourteen jems. (jem-like things).

37. The hundred sons of the revered Jina Vṛṣabha who were like the sun and the moon accepted monkhood, being indifferent to their own body.

38. The high-souled Bāhubali who was in Taxasīlā was always hostile to him and would never bend down his head to the order of king Bharata.

39. Then the angry sovereign along with his army started out of the town against him (Bāhubali) very quickly.

40. Bharata reached the town Taxasīlā in the midst of the noise of the words of victory which were proclaimed ; and immediately he became armoured for the battle.

41. Having heard that king Bharata had come, high-souled Bāhubali also started out of Taxasīlā with crowds of warriors.

42. Then began a great fight which was worthy of sight on account of the dancing headless (trunks) between the two

armies which were puffed up with the pride of their strength, and which had the drums sounding.

43. The sovereign (Bharata) was said by Bāhubali, " what is the use of killing the people ? On the battlefield, let there be a fight between us two by eyes and fists. "

44. When it was said thus, a fight by eyes began ; the range of sight was destroyed and in the beginning itself, Bharata was defeated.

45. Again they who had excessive pride stuck to each other by the arms ; and their palms were full of perturbation due to their movements and thick impelling.

46. They tied each other with the ropes half stretched, placed their hands on the necks, and raised their hands ; thus those great men fought facing each other and being unvanquished.

47. Thus king Bharata was defeated in the fight by Bāhubali ; then being very much angry he (Bharata) released the Chakra-ratna for killing him (Bāhubali).

48. The Sudarśana (wheel) returned being unable to kill ; at that very moment, he also, who was brave by the strength of his arm (Bāhubali), got aversion.

49. He said, " Alas ! it is a bad thing indeed that men knowingly act with hostility being under the influence of passion and greedy for pleasure.

50. (Foolish) people destroy sandal-wood for the sake of ashes and the pearl for the sake of the string ; similarly men infatuated with human pleasures destroy the divine glory.

51. Leaving (this) fight of passion let us engage ourselves in the fight of self-control with the warriors in the form of hardships, until we get the highest thing. "

52. Having saluted the Jina and plucking out the hair, Bāhubali who left off all attachment became an ascetic, having destroyed the sin,

53. Bowing down with the head, the sovereign king (Bharata) said in sweet words, " Do not take initiation ; enjoy the kingdom with excessive pleasures. "

54. Having bowed down to Bāhubali who stood up for meditation of one year, the sovereign reached Sāketapuri along with the whole of his army.

55. That high-souled Bāhubali also, having secured omniscience by the strength of penance and destroying the eight Karmas, got liberation which is the release from misery.

56. The sovereign king Bharata enjoyed the suzerainty over this continent of Bharata which abounded in pleasures, like Indra in the heavenly regions.

57. The villages were like the cities of Vidyādhara ; the towns like the heavens, the householders like the kings and the kings like the god of wealth.

58. (He had) sixty-four thousands of women possessed of excellent beauty and (had) thirty-two thousands of kings with their crowns fastened (feudatory kings).

59. (He had) eighty-four lacs of best and intoxicated elephants and the same number of chariots having the emblems of banners and umbrella

60. (He had) eighteen crores of skilled and swift horses ; who could count the servants and maidservants ?

61. (He had) fourteen jem-like things and the nine stores full of precious things ; and (had) the residences in water and on earth which were guarded by the groups of gods.

62. (He had) five hundred sons who had enviable pleasures like those of the divine princes ; all these formed the royal glory of the sovereign king Bharata.

63. Even the man who may have hundred tongues and an extensive faculty of intellect, will not be able to describe his whole kingdom.

64. When it was told thus, the lord of Magadha saluting asked again the best Gaṇadhara in charming and sweet words.

65. The origin of the three classes was heard by me in full ; now, revered sir, tell me the origin of those who have the thread on their necks (Brāhmins).

66. (Some people) injure all living beings and always do acts contrary to the ascetics ; and still under the pretext of religion they carry pride.

67. When it was said like this the best Gaṇadhara began to narrate the truth and (said.-) Oh king, listen with attentive mind the origin of the Brahmins.

68. When the revered son of Nābhi lived in a lonely place in the excellent town of Sāketapura along with his group of monks etc. Bharata came (there).

69. Having bent his head and placed his palms at the base of (Vṛṣabha's) feet, that sovereign king said, 'Listen to these my words'.

70. 'Revered sir, let these ascetics who have destroyed their sins, do this favour ; let them take pure and clean food in my house'.

71. Then the best Jina said. "Oh Bharata, this kind of food which is prepared of bought and special materials, is not allowed for self-controlled monks".

72. Hearing these words, the king thought with concentrated mind:- The ascetics who have destroyed their delusion practise severe penance.

73. The ascetics though requested again and again will not take food in my house ; so clearly, I (must) give the gift of food and drink etc. to the householders.

74. These also are possessed of the virtues of five Anuvratas of the householder's religion ; I will feed them often (so that) there will be the fruit of merit from the gift.

75. All who possessed the conduct of a householder were called by him ; men of wrong faith came very quickly.

76. Others (of Jain faith) would not enter the house, seeing in front the sprouts of barley and rice ; then a line was made on (the body of) the householders with the Kāgaṇi jewel.

77. When they were honoured with food, drink, gift and seats etc. pride was born to them and (they thought:-) we are happy in this world.

78. King Bharata was said by Matisūgara in the midst of the assembly:- Listen with concentrated mind to what the best Jina has said.

79. Oh king, those first householders whom you honoured will become heretics after Lord Mahāvīra.

80. Creating out of false statements a scripture called the Vedas which preach only injury, they will kill beasts in the sacrifices.

81. Of perverse conduct and religion, not desisting from injurious activities and property, themselves of foolish dispositions, they will delude the remaining people also.

82. The king who became angry at hearing these words said, ' Banish all these out of the town very soon'.

83. Being beaten by the people, they sought resort of the Tīrthāṅkara (Vṛṣabha); the people striking them with stones were kept off by him.

84. As Bharata was prohibited by the Jina Vṛṣabha in the words 'son, do not strike them', all of them were called in this world as Māhaṇas (Brahmanas).

85. Those who had fallen (from their vows) after first having taken the initiation, became heretic ascetics wearing the bark-garments.

86. Bhṛgu and Angira etc. the disciples and the disciple's disciples, deluding the people about the heretic doctrines, became the seed in this world.

87. This is the real origin of the Brahmanas which is told to you ; oh king. now listen to the liberation of the Jina Vṛṣabha.

88. Having shown the path of religion to the people, the revered lord of the three worlds obtained incomparable liberation on the mountain Aṣṭāpada.

89. Having abandoned the royal glory like grass, the sovereign king Bharata also accepted the path of the best Jina and attained unhindered bliss.

90. Thus, oh Shreṇika, I have told to you the state of the world experienced by former people; now, listen to the four races of the kings which are of bright efficacy.

Thus ends the fourth chapter of Paumachariyam which has the topic of the state of the world and the Jina Vṛṣabha.